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"In America we are free," an American tourist boasted to a Russian acquaintance. "I can stand in front of the Capitol and shout 'Send Ronald Reagan back to Hollywood!' and nothing will happen to me."

"We are just as free as you are," responded the Russian. "I can stand in front of the Kremlin and shout 'Send Ronald Reagan back to Hollywood!' and nothing will happen to me either."

Liberty, October 1983.

Calvinist Contact

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and Lewiston, N.Y. — see page 2

November 18, 1983
No. 1904

Two thousand women meet to remember and praise

Time to meet with friends before program starts

Bert Witvoet

KITCHENER, Ont. — Some 2,000 women of the Christian Reformed Church came together on the occasion of the twenty-fifth anniversary of the Canadian Federation of Christian Reformed Women.

Mrs. Freda Van Dyke, President of the Federation welcomed the assembly which filled the Centre in the Square to capacity.

The morning session was spent in reflecting on the past. Four of the five leagues presented skits, poems and readings to help focus on God's care and providence in past years.

Letters of congratulations were received from British Columbia, Holland, Australia and other parts of Canada.

The afternoon focussed on "Renewal." The Rev. Andrew Kuyvenhoven, editor of the denominational paper The Banner gave the main speech. (For further reports, see page 11).

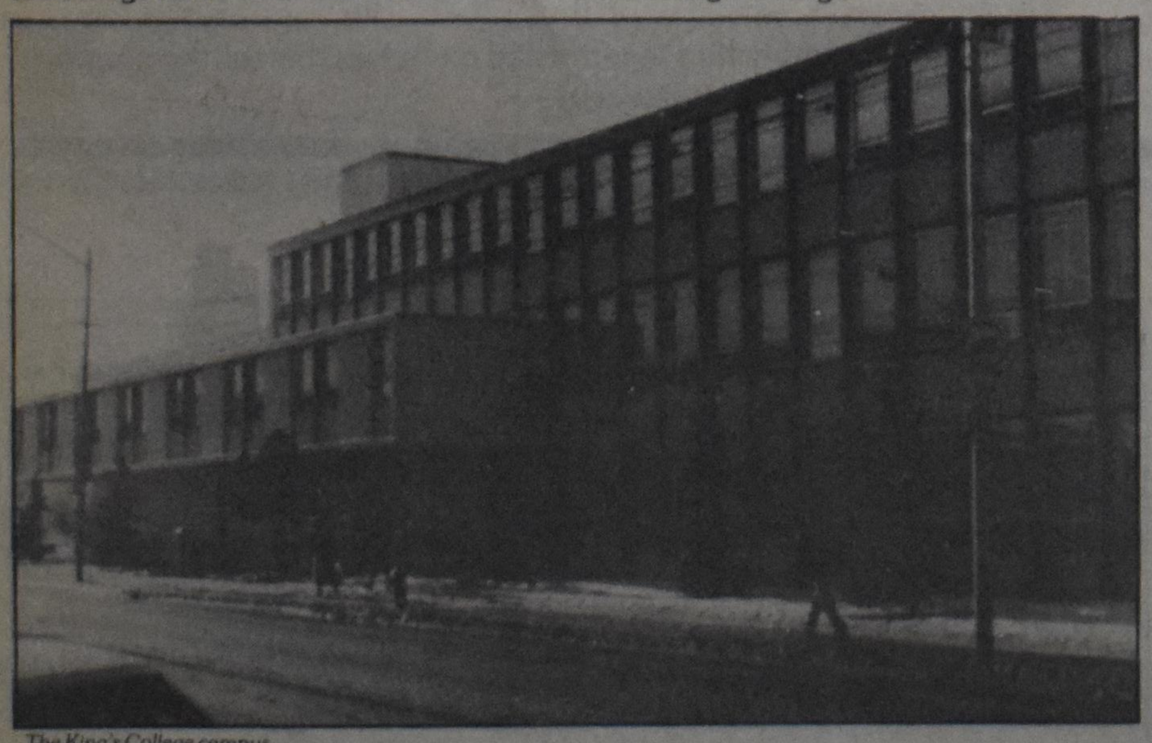
Letter campaign for the King's "roaring success"

Paul De Groot

EDMONTON, Alta. — Alberta Advanced Education Minister Dick Johnston will try to get funds next year for The King's College in Edmonton, acting president Keith Ward said following an Oct. 26 meeting with the minister.

Johnston's comments represent a reversal of statement made earlier this fall, that he would not seek funding for the college for 1984-85. But Johnston warned that the provincial budget is extremely tight, and that funds for the college might have to come from the budgets of other post-secondary institutions.

What convinced the minister to at least try to get funds for the college next year, Ward said after the meeting, was evidence that the college has strong support in the community. A letter-writing campaign by college supporters, aimed at local MLAs as well as the minister, was a "roaring success," according to Ward. "We've heard by the grapevine that 1,000 letters had gone to the minister by the Tuesday before the meeting. And we know there are more coming in daily." One MLA told Ward he had never received as many letters on behalf of any organization as he had for The King's College.



The King's College campus

Johnston expressed concern about the college's financial viability but was at the same time impressed with the help it receives from its supporting community. Although the college's operating income falls well short of its expenses, donations to the tune of $800,000 last year helped the college meets its commitments. Its accumulated deficit now stands at about $450,000, down from about $600,000 last year.

Johnston thought the college's funding request was excessive, Ward reported. The college asked for $521,000 in provincial funds for 1984-85. But that amount was intended to be the college's second provincial grant, Ward said. In its original submission it asked for $300,000 for 1983-84, which the government has flatly ruled out.

The college's delegation to the minister included Rev. Nick Knoppers, chairman of the college board, education professor Bob Bruinsma, Ward, and Ward's assistant Tom Van Driel.

In their hour-long meeting with the minister they said they had been led to believe that affiliation with the University of Alberta, approved by the university last May, would greatly improve the college's chances of receiving provincial funding.

The three other Christian colleges affiliated with the U of A receive provincial funding, and the college has made significant contributions to the community through extension courses, research, cultural events, and other means, the college's delegation said.

Inside:

Biblical spirituality p.7
Anniversary of Women's Federation p.11
Children's page p.12
Classified p.14
Dutch p.18

Priest says : no atheists in foxholes

BEIRUT, Lebanon (EP) — As chaplain of the 3,600 U.S. Marines and sailors stationed in Beirut, Father George Pucciarelli holds 12 Masses each week-end, sometimes in the makeshift fourth floor chapel of the airport's rocket-scorched FAA building, sometimes in sand-bagged front-line bunkers. He often wears just a purple stole over his green camouflage fatigues.

"There really are no atheists in a foxhole," insists the diminutive red-haired priest and Navy Lieutenant commander. "When you're home and things go well, God's more distant. But here, with tragedy and horror around you, the Marines wonder. Does God watch over me? Are my prayers being answered?"

When four Marines were killed here a month ago, he says, there was "a subtle change. There were no heads hanging low or shouts to run up the mountain and kick the heck out of those guys. There was more camaraderie and sense of looking out for the other guy."

Pucciarelli has distributed Bibles, some with multi-green shaded camouflage covers. "I guess everything's camouflaged around here," he says. Pucciarelli also oversees a 5,000-volume library, gives premarital and Bible history classes. And he counsels.

He acknowledges the casualties suffered may lead some Marines to discard their faith for a belief in fate. But with the help of Lt. Danny Wheeler, the battalion's Protestant minister, he says he can "keep their lifeline to God well-established."

Calvinist Contact

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Op/Ed

Good works follow after us, don't they?

With Reformation Day still fresh in our memories and this still being the year of the 500th anniversary of the birth of Martin Luther, one may be excused for dwelling a little on the teachings of the Reformation regarding good works.

Many of us think it proper to stress the greatness of God and to minimize the importance of human beings. We have good grounds. The scriptures tell us that the earth is the footstool of God and our status is that of servants.

But what conclusions should we draw from this confession? That human beings and their works don't matter? Most of us have enough sense to say that they do matter. But our theology tends to contradict this.

God says "no"

To give us a clue to what the theological bent of our community is let us find out what our churches usually say about good works.

The congregation is gathered for worship and the minister climbs the pulpit. After the invocation, the singing and the readings, the minister begins his sermon entitled "The value of our good works."

The sermon follows familiar paths. The preacher tells the congregation that our good works cannot merit salvation. The Heidelberg Catechism is quoted, Lord's Day 24: "Even the best of our good works are all imperfect and defiled with sin." It is a sound, biblical, reformed sermon — salvation by grace and nothing else.

But one may well ask the question, is this all we can say about good works? Why must good works be presented only in the light of what they gain for us in the court case of heaven versus the sinner?

God says "yes"

Wouldn't it be good for once to hear a sermon on how good works are pleasing to the Lord? That would not be in contradiction with the Bible or Lord's Day 24.

Although the scriptures make it plain that we are saved by grace, they also speak of the fact that our good works are like perfume in the nostrils of the Almighty (Phil. 4:18). That must be seen as the greatest evidence of God's grace, that He accepts our imperfect works as fruits of our thanksgiving.

God is so pleased that, according to Jesus, He's going to say, "Well done, good and faithful servant. You have been faithful with a few things; I will put you in charge of many things. Come and share your Master's happiness" (Matt. 25:21).

Paul in the epistle to the Thessalonians wrote: "We continually remember before our God and Father your work produced by faith, your labour prompted by love and your endurance inspired by the hope in our Lord Jesus Christ."

Now, isn't that remarkable? Paul actually thanks God for the good works of the Thessalonians, for their labour and for their endurance. Doesn't Paul know that our good works merit nothing? Of course he does. With the help of the Holy Spirit he wrote the book!

But Paul never got sidetracked by a one-sided emphasis on works. He dares to praise the Thessalonians for their good works.

The minister says "no"

An opposite situation took place some years ago in a reformed church.

The congregation had just been canvassed for the christian school. The result was beyond expectation — tremendous. What did the minister preach on the next Sunday? The eighth commandment: "Thou shalt not steal." It was perfectly regular in that he had preached on Lord's Day 41 the Sunday before. Now it was time for Lord's Day 42.

The sermon was doctrinally correct in that it pointed out how greed leads to theft. But it was totally inappropriate that Sunday for that congregation. The minister was so used to preaching that our good works amount to nothing, the best of them stink in the nostrils of the Holy One, that he saw no problem preaching a judgmental sermon right after the people had poured out their generosity and love for the work of the kingdom.

Wouldn't it have been so much better if the minister had shelved his sermon on Lord's Day 42, had focussed on I Thessalonians 1:3, and had praised and thanked God for the donations produced by faith, and the labours of the canvassers prompted by love, and the endurance of the Board and staff inspired by the hope in our Lord Jesus Christ?

We should learn to say "Well done"

We can be sure that encouragement does take place in reformed worship services, especially in the prayers. But there are not too many sermons preached in reformed churches that tell the people that good works are **good** works.

Letters

No mockery in christian paper

Mr. Carl D. Tuyl has decided to practise a bit of mockery in the recent "Press Review" of October 21. Phrases such as "our beloved Trudeau" or "people who trust the government sufficiently to lend it money" are biased, self-righteous comments I'd expected from a bigoted columnist.

Is this the way to exercise a gift from God? Is this the christian perspective of news?

Adrian Korevaar,
Hamilton, Ont.

Good coverage, good irony

I've been a reader of C.C. for a long time and I look forward to each issue. The new format is pleasing to the eye as well as easier to read.

I appreciate the quality of this weekly. You do an excellent job reporting on the news events which should concern each and every one of us. At times, you prick the christian conscience in all of us, and make us more aware of our role as a Christian in a secular world; whether it be in politics, education, church life or community involvement.

The October 14th issue was excellent, especially the articles on the Pro-life Rally. It's about time we come out of the closet and show our concern to the world around us!

I also enjoy Pontius' Puddle. It is sometimes sarcastic or ironic but we can often see ourselves in the situation. I guess that's why some people don't approve.

The CR SEE poems are brilliant! 'Klaas Sis' must be a minister with a good sense of humour. To all at C.C., keep up the good work.

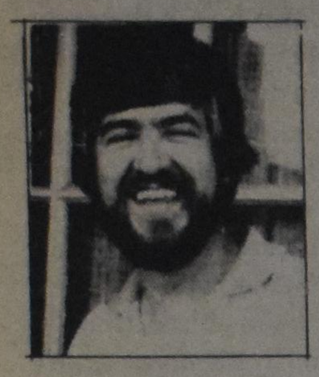
Helen Huizinga,
Belleville, Ont.

No desire for Selles story

We have read your editorial where you reason out the decision to publish the "Selles Story" but still feel we have no desire to read these articles. We may as well pick up the daily papers or the "Enquirer" who thrive on such happenings.

G. Antonides.
Putnam, Ont.

JUST A MOMENT/HERMAN PRAAMSMA



'Where to elect there is but one,
't is Hobson's choice, — take that or none!'

(Thomas Ward — 1577-1639)

One of the first people in England to rent out horses was a fellow called Tobias Hobson. He lived at the time of the Reformation.

Mr. Hobson had a peculiar and fixed habit. Whenever a customer would show up, he would make him take the horse that happened to be closest to the stable door. It was either that horse or no horse at all.

After a while people coined the phrase: 'Hobson's choice' to indicate a situation where there was really no choice at all. It may look like a choice, but it isn't. Heads I win, tails you lose.

I feel that as a Christian I'm often confronted by false choices. There are so many situations where the options presented are no real options at all.

Let me give you a few examples.

In the world of economics I'm supposed to be either on the side of labour or on the side of management; on the side of the combination big business — big government or on the side of the unionists. I get to 'choose' between a socialist model of the world or a capitalist one. Some choice!

In the world of international relations it's slim pickings as well. There it's either the freedom loving people (who carry guns and live in the hills) or right-wing oppressive governments, some of whom make you nostalgic for Hitler. Either I must hope for the best with a Marxist liberation model, or I try to improve as best as I can a fascist regime that may or may not respond to economic sanctions. And I never quite know what to believe about the atrocities each side attributes to the other. But you have to make a choice somewhere, right? Some choice!

Or take the world of our churches. A bit closer to home. Here I get the choice between being conservative or liberal. What awful words! Am I really to choose between them? Am I to conserve, to keep unchanged and sacred all that is hallowed by merely being (relatively) old? Or am I to reinterpret all things, hold nothing sacred, and lust after every new fad? Yet that's the thought in the back of people's minds when they stick these silly labels on their oponents. Some choice!

Let me leave you with this thought: everything that is presented as a choice is not always a choice. It may only be a Hobson's choice, a false dilemma.

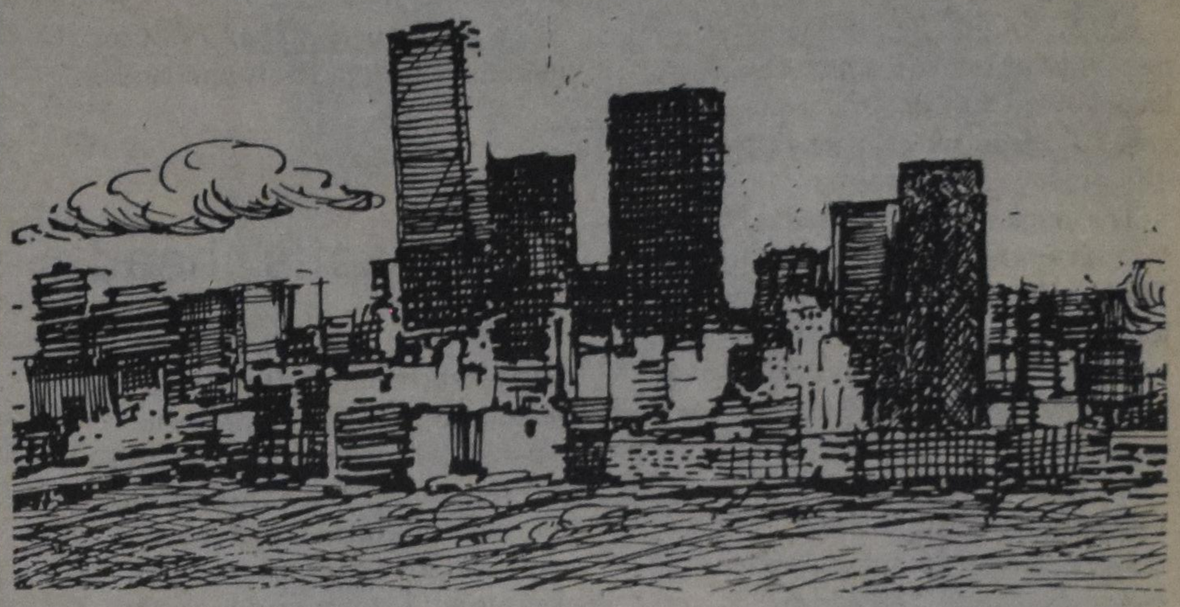
As Christian I would even go further and say: it's a trap, a way to waste my time and to keep me from asking the *real* questions. Questions such as: what is just in this situation? what does God ask of me and others? what is the way of healing and peace? how does the old Word apply in a new situation?

When the choice is false how can the answer ever ring true? Perhaps what we need is an entirely new set of questions and categories when we speak about some of the popular issues of our time.

Certainly we ought to be on our christian toes when we read and hear about them.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

From Babylon to Jerusalem with love



Dear Jim,

I'm excited! I have seen something that makes me think of what the church should look like.

The people confessed their sins to one another; they were honest with each other; they accepted each other; they loved and supported each other. They seemed like a genuine community.

Only one problem. I didn't see this at church. Matter of fact, these people didn't even appear to be "believers" as we define the term. To add insult to injury, I didn't find them in the Holy City.

I found them in a bar.

One night a friend and I went to a small bar on the beach to play pool. I happened to be standing within earshot of a woman who was telling a rather unhappy story.

The story was about sexual abuse she had endured from a live-in boyfriend. It was obviously painful to her, but she spoke openly and honestly, making an attempt to lower her voice to prevent others from hearing.

The bar-tender and others listened sympathetically to her plight, responding with support and encouragement, followed by confession of their own. Many of these were as seamy as hers. But there was no hint of judgment or rejection; instead, there was an honest awareness that they all had un-pretty and painful problems. They were in this mess together, and no one hid that fact.

My brother, what a contrast this is to what goes on at our churches in the Holy City. Often, after a service, I ask people how they are. Always they put on their best smile and their lips say, "Fine." I can't help thinking that the rest of their body is saying, "Leave me alone. Don't come too close."

Once or twice, in times of despair, I've seen people try to be honest and confess a sin to others at church, only to be judged and alienated from the others. It is sad, but there is little confession, little honesty, and little support going on. And we're supposed to be the church.

I wonder which our Lord would see as the true church? Understanding of love seemed more real in that bar than in the church. And is love not ultimately what defines the church? It's worth thinking about. Certainly we have much to learn.

John

Adapted from an article in the October 7 issue of Calvin Kerux (Calvin Seminary student paper).

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet space requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

You were out by 20 kilometres

In the September 16 issue of *Calvinist Contact* on the kid's page, Mr. Goossen wrote: "Each winter in Friesland races are held such as the Eleven Town race along a canal which connects eleven towns over a distance of 180 km."

I did not know, when reading this bit of information, whether I should laugh or cry. (Where did you get this very misleading article?

The Eleven town skating marathon can only be held in those winters when canals and lakes are frozen over solid and that surely doesn't happen each year!

Also the distance is close to 200 km.

I could write much more about this as my husband took part in this event five times, but this will do for now.

Of course, in summer, boating, biking, walking, car riding etc. eleven town races may be held, but I presume you were writing about the original eleven town skating marathon.

Tina Visser,
Emo, Ont.

Yes, but ...

The skating marathon includes a race for long distance speed skaters. I know, because our neighbour across the street used to take part in the race.

Editor

Pontius' Puddle

THERE'S A STAR. LET'S EACH MAKE A WISH.
I WANT A NEW VIDEO GAME AND ALL THE FLIES I CAN EAT!
AND I WISH THAT EVERY CREATURE ON EARTH COULD EXPERIENCE GOD'S LOVE AND FORGIVENESS.
YOU REALLY KNOW HOW TO MAKE A GUY FEEL SLEAZY!

News

A new family magazine in Holland

APELDOORN, The Netherlands — A new christian family magazine has been launched in October of this year. It's called *Terdege*, which means 'properly,' 'thoroughly', or 'vigorously.'

The magazine is advertised in *De Wekker* as a responsible family paper. The headline says, "We may not wait any longer." A little further down the ad one reads "The Netherlands is washed over by reading that does not belong in our families."

Further reason for publication indicated in the ad are: the disappearance of positive christian elements in society, spread of immorality, infection of families by the spirit of the times.

Terdege is an independent magazine that will address itself to the reformed minded ("gereformeerde gezindte").

It announces itself as being principal and professional. It hopes to provide its readers with guidance, suspenseful reporting, interviews, stories and interesting information.

It will also address itself to matters of education, nurture, recreation and consumer information.

Cost for one year will be f 79.50 for subscribers living in The Netherlands.

Salem sails ahead

TORONTO, Ont. (Salem) — At the most recent meeting of the Board of Salem, directors gave approval to expand the Hamilton clinic into a full-time service. The Board also decided that the St. Catharines clinic needed additional counselling staff to help alleviate an ever-growing waiting list of clients. This will be effected as soon as possible.

One of Salem's counsellors, Janneke Koole decided to enter another mental health organization, the Institute of Human Relations. According to Herman de Jong of Salem, "her efforts will be missed greatly."

To help fill the vacancy, the Board appointed Marcia Hollingsworth as a counsellor. Marcia is described as a widely known enthusiastic worker in diverse christian organizations."

She has a M.Ed in Counselling and adult Education.

"Salem is grateful," Herman de Jong says, "that the christian community is becoming aware of the fact that the alleviation of mental distress is a greater priority-factor than often realized."

Exodus route unearthed

WASHINGTON (EP) — Archaeological evidence for Israelites on their way from Egypt to the Promised Land has been found in the Sinai Desert and in Israel, according to a recent report in the Biblical Archaeology Review.

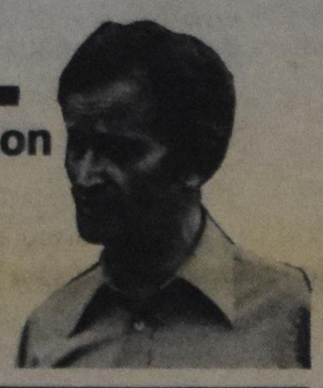
The archaeological data consists of a string of small settlements which closely follow the route of the Israelites into Canaan as described in the early books of the Bible. The surprise is that these settlements date from about 2000 B.C., approximately 700 years before the usually accepted date for these Biblical events.

Until now, the Exodus has been a problem for archaeologists. Excavators have been able to find almost no remains in the areas where the early Israelites were supposed to have lived on their way from Egypt to Canaan.

When they were supposed to have been there — in the thirteenth century B.C. at Jericho, for example — there was no settlement at the time the walls were supposed to have come tumbling down. At Ai, the second step on their entry into the Land, there is no archaeological evidence that there was a settlement at the time the Israelites were supposed to have conquered it.

ICS Charter, a milestone in christian higher education

Cross examination



Dr. Bernard Zylstra

On October 25 the Ontario Parliament passed "An Act respecting the Institute for Christian Studies." The Act gives the ICS the power to grant the degree of Master of Philosophical Foundations. The passage of this Act is an historic milestone.

It is a milestone because it represents a victory for public justice in chrisfian higher education in Ontario.

The Institute Bill was introduced in Parliament by Mr. Andy Watson, MPP from Chatham, on June 6, and given final reading on October 25.

The government had taken this position: 1) university education is a neutral matter; 2) the ICS, precisely because it is a *christian* institution, should not have the right to grant normal university degrees; and 3) the ICS should be satisfied with the right to grant religious degrees to distinguish its "biased" education clearly from the "objective" education of the public universities.

The ICS, in direct conflict with this, had taken this position: 1) all university education is based on religious commitment, and is biased accordingly; 2) the government's refusal to grant the ICS normal degree-granting status is unfair discrimination; and 3) religious degrees simply do not fit the work done by ICS staff and students, since they study philosophy, history, political science, art and esthetics, etc.

Conflict resolved

The conflict was a matter of principle for the ICS students, staff, boards, and supporters throughout Canada and the United States. They were not willing to budge. The issue came to a head in June 1982, when the Ontario Ministry of Colleges and Universities reintroduced "An Act to regulate the Granting of Degrees." This Bill, if enacted into law, would have put the ICS out of business. So a massive political campaign was organized by the ICS in cooperation with Citizens for Public Justice (CPJ). Every ICS supporter in Ontario was asked to send a letter to his or her MPP, Premier William Davis, and Bette Stephenson, education minister. Moreover, leaders in practically every denomination in Ontario took a stance in favour of the ICS. Finally, more than a hundred scholars, both Christian and non-Christian, in Ontario, other Canadian provinces, and foreign countries, urged Premier Davis to take the ICS position seriously.

His government finally did. Early this year Dr. Bette Stephenson informed the ICS that she was willing to accept a non-religious degree designation but one that was distinct from degrees presently awarded by Ontario universities. A compromise was reached: Master of Philosophical Foundations.

Calvinistic contribution

There is a second reason why the passage of this Act is a milestone. It affirms a reorientation of christian higher education in Canada.

Two evangelical colleges, established in the sixties, have achieved full legal status in recent years. They are Trinity Western College in Langley, BC, and Regent College in Vancouver. The King's College in Edmonton and Redeemer College in Burlington have been given legal recognition. The ICS Charter completes the picture.

I consider it an amazing accomplishment that the "Dutch" Reformed people in Canada have been used by God to establish three of these five new institutions. It reminds us again of the potential significance of Calvinism for the penetration of culture by way of christian learning, by way of training the leaders of tomorrow in the mind of Christ.

A charter does not solve every problem, not even in the area of accreditation. These three institutions will have to show their worth in the final analysis by their academic quality. A charter does not imply government subsidy, at least not in the case of the ICS and Redeemer College. Ontario is rigid on that score, and battles remain to be fought.

But a charter opens doors closed before. Since The King's, Redeemer, and the ICS now have their Charter in place, it is of the greatest importance that they walk through those doors together. They will, of course, maintain their institutional identity. They need not compete with one another since The King's and Redeemer serve undergraduate students from different parts of the country, and the ICS focuses on graduate students.

But the three institutions share a common spiritual heritage, they are largely supported by the same constituency. They now share a common challenge of providing distinctive, progressive leadership on the basis of a shared reformed worldview. In that way these three institutions can be of immense blessing to the reformed community and to Christians far beyond!

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

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Family

A project for the family: Christmas- parcels for those at sea

Hans Uittenbosch

It is getting costlier every year. Both the Christmas-parcel itself, and the mailing on top of it.

Yet for the seaman it is an invaluable gift every year again. That shouldn't be hard to understand if you consider that about half of them have an income of around $100.00 a month.

A bottle of lotion, a pair of gloves, a scarf or a tuque are therefore treasured items. I have met seamen who proudly and joyfully have shown me the often nearly totally worn tuques or scarves you have given them, back in the 1970s to help combat our bizarre climate in winter.

But what's more, to everyone of them it is a deeply moving symbol that there are people on land (besides their own families) who do not only think about business, cargo and time schedules, but who also think about the people on board, half of whose lives are spent away from home and family.

I still remember the Chief Officer on board an American Ship who actually solicited parcels again for his entire crew. When I responded with a slight tone of reproach: "You Americans, who are the highest paid seafarers in the world, are asking me for Christmas parcels?", the Chief Officer came back with an almost embarrassing openness when he said: "Padre, you should have seen the faces of some of our men, when they received your parcels last year, in the middle of the Atlantic. Some grown men even cried! Not because of the bottle of after-shave, or the pair of socks, but because of the fact that someone out there in your 'church' had bothered to think of them!!

"Remember, Sir, some of these people here on board have no one back home who thinks of them. Would you be kind enough to get us some small packages? Never mind what you put in them. Even if you can't afford more than a tooth-pick, wrap it up. It is the *thought* that counts."

But furthermore, your card, with a brief greeting and a short (shall we say) testimony as to what Christmas means to you and your family, together with the copy of the Scriptures in his own language which we will place on board, along with your parcel, become instruments in the hand of God to summon the seafarers. It'll be a summons to respond to HIS love, which has come to us in Christ Jesus on that first Christmas day.

Guess what?? From what I know, there are those on board who have responded to that summons already, last year, and the year before last, and the year before that one.

What should a Christmas-gift-parcel contain?

So as to be sure that every parcel is of about the same value, and so as to facilitate shipping, allow me to suggest that you obtain from a local shoe-store an empty children's shoe-box.

A. It is suggested that each box contain at least *one* item of some value, for example:
- a pair of socks, or a scarf, or pair of gloves, or
- a tuque, tie, set of handkerchiefs, set of cuff-links, bath towel, or some after-shave lotion, etc.

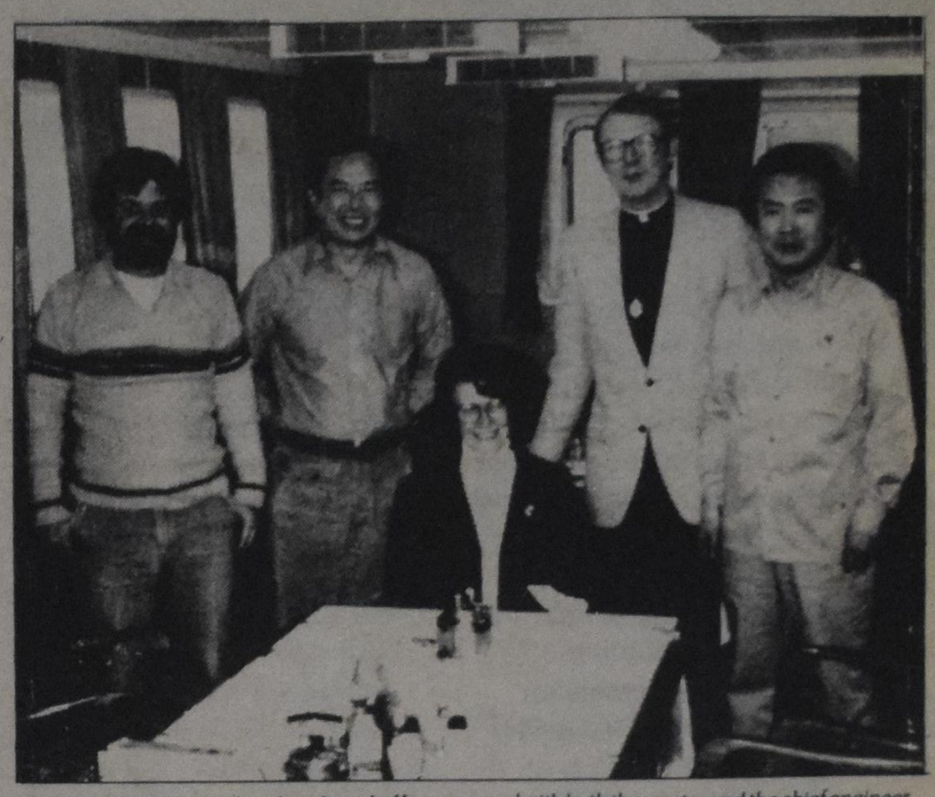
B. It is further suggested that each box contains *as well:*
1. A set of airmail envelopes (with or without a writing pad), and
2. A package of candy, or chocolates, or nuts

C. Should you wish to enclose one or two other small items such as
- a clothbrush, shoe-shine kit, miniature clothing-repair-kit, etc. *besides* the suggestions found in A and B above, you should feel free to do so.

D. Finally, we suggest that you enclose a card, preferably with a few lines of your own on it. You might also wish to put your name and address on that card, as well as a few words of what Christmas means to you. You might possibly get a reply if the recipient is able to communicate in English.

Please note carefully:

1. Kindly wrap each parcel attractively and firmly.
2. Do **not** *attach anything on the outside.*
3. *When you mail parcels in lots (together with other parcels in big boxes), please make sure you mark clearly on the outside* of the big boxes *how many* parcels are enclosed.
4. Your parcels should reach me by **December 1** at the latest.



Rev. and Mrs. M. Uittenbosch on board a Korean vessel with both the master and the chief engineer.

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2. Via Voyageur Bus to Downtown Montreal Terminal. Put my phone numbers on outside of boxes: 844-1476 or 684-0345.
3. Via mail: Forward to: The Rev. H. Uittenbosch, c/o G. Townsend Co., 214 Place D'Youville, Montreal, Quebec H2Y 2B2

For those readers living in the Western part of Canada send to: the Rev. J.E.F. Dresselhuis, 7449 Kerr St., Vancouver, BC

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Rain rapture

Bright raindrops now may melt
the crystalled, crusted soil.
The sweltered sweat on faces felt
Flows over fields in tears of toil.
We labour much and dread the day,
while lovingly our Father stands and
gives away.

G. Hiemstra,
Bowmanville, Ont.

Children's page answers

Across
2. fall, 4. Thanksgiving, 6. burrs, 9. equinox, 10. nuts, 11. frost, 14. raked, 15. apples, 18. piles, 19. school, 20. honk, 21. cool.

Down
1. crackling, 3. hibernate, 5. harvest, 7. migrate, 8. Indian, 12. turkey, 13. leaves, 16. pumpkin, 17. St. Nicholas.

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Church

Pastoral Pondering

Should we change colours? (II)

Dr. Rem Koolstra

Those dying leaves in the fall change the forest into one massive bouquet of giant red and yellow flowers. Magnificent.

Last week we talked a bit about old age in connection with those changing colours. With the same justification as we can say "black is beautiful" or "small is beautiful" we may also say "old is beautiful." A German poet Margot Schröder states in one of her poems — and she takes herself quite seriously — (I translate):

I am beautiful
when I laugh,
when the lacrymal sacs
form all kinds of wrinkles
on my face.
I am not one
for false eyelashes

Apparently Margot Schröder considers herself too old for a face lift. Or, should I say, she is of the opinion that she does not need one to be beautiful?

One thing stands out. The Lord does make the forest to be beautiful in the fall and He uses "dying leaves" most effectively. Thank you, God.

I guess that means that also our worship services should be beautiful. Liturgy should be beautiful. Sermons too should be beautiful. How would that be possible, someone might ask. Are sermons not always dull and boring? Are they not often repetitious? They require much effort on the part of the listeners not to fall asleep.

I know what you mean. Having been this summer for almost three months a pew-sitter myself, I have a better understanding of what it means to go to church.

Yet, I also agree with Dr. Harry Boonstra that a "surprising large number of preachers present meaningful sermons, carefully outlined, and well presented, with apt illustrations ... They have a word for the wriggly youngster and for the near-deaf grandma." Dr. Boonstra wishes in the end that the reward in heaven for all (diligent) preachers may "be greater than the appreciation from their congregations." Well, congregations too show their appreciation if the spark gets across from the pulpit to the pew. Nevertheless, as a preacher I like these words from a man who is not a preacher himself, but a linguist and a librarian.

Nevertheless, the question remains: should we change colours? Rev. Philip Stel tells his congregation about a workshop given by Dr. Nick Wolterstorff (C.C., October 14, 1983). Dr. Wolterstorff stated that — even though the sermon will retain its central significance in our services — yet many things must change. Here is a short list:

1. more congregational participation
2. more respect for the "church year"
3. more frequent celebration of the Lord's Supper
4. more worship, perhaps less proclamation
5. more art or rather beauty in worship
6. more joy to replace solemnity

Let us not deceive ourselves. Even the most conservatives among us are changing. Often we discover that changes are not all that bad, once you get used to them (!).

During my lifetime I have seen many changes with regard to hymn-singing. My grandfather left the church in protest when we went from 11 to 29 hymns. Now most of our congregations have not only an official hymnbook with 182 hymns, but also a kind of private one — approved by church council — especially for the evening services. They tell me that in some evening worship hours they use overhead projectors or show films. Some services are made more art-ful by choirs, solos or bands. The Lord's Supper becomes more a Eucharist — a service of thanksgiving and praise.

Slowly but surely we become more media-oriented. Changes creep in. If they are not born from fear and lack of interest, it may well be for the better and prove that the church is still alive.

Press Parade

Fellowship groups

Without water a plant does not grow but dies. Without fellowship a Christian does the same. For those who desire to grow in Christ it is essential to be part of a fellowship group which meets for study, sharing, encouraging each other and ministry beyond. For effective small groups the following requirements are important.

1. The group should be no larger than 12 people with a leader or coordinator who is responsible to deep moving in the direction chosen to fulfill certain goals.

2. The leader (man or woman) should be in contact with other leaders to share ideas — and to maintain perspective. The group must be open for growth by being eager to invite 2 to 4 non-members to share with them their lives of love, caring and sharing. When the group gets too large (16 or more) it should divide with the aim to grow again.

3. If a group is not growing in openness and ministry this should be admitted — and changes may need to be made. No shame in that!

4. Activities should include a mixture of praise, singing, worship, Bible study as well as a time to share joys and struggles. Some social events (eating together, bowling etc.) are helpful to opening up. There must be a sensitivity to other people and a readiness to invite new people in.

5. Groups need to have a starting point and evaluation point and a termination point at which time they may decide to continue, divide or do some reshuffling.

Hopefully, with good structure and direction, greater spiritual growth and further ministry will result. But will we cooperate in this and mutually work towards those goals?

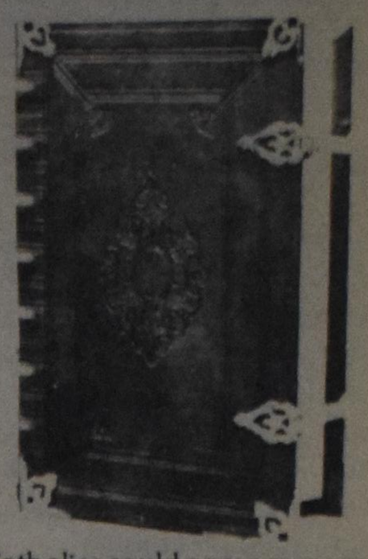
Bulletin,
First CRC, Calgary, Alta.

A look at the year of the Bible

Dr. Nederhood said in a sermon: Newsweek magazine has described the influence of the Bible on early national leaders this way: Even the deists of the Revolutionary period, who admired the Bible chiefly for its' moral precepts, recognized the ultility of Biblical metaphors. In 1776 Benjamin Franklin proposed to the Continental Congress that the great seal of the United States bear the image of Moses leading the Israelites across the Red Sea. Thomas Jefferson also urged an Exodus image: he wanted the new nation represented by an Israel led through the wilderness by the Biblical pillar of cloud and fire.

There is no question that the Bible had an extraordinary impact on the American nation as it began to develop.

But then it is also true that the Newsweek article informs us about the way many Americans say nice things about the Bible, but are not deeply influenced by it: -- Recent Gallup polls indicate that Biblical illiteracy is by no means limited to the young or to nonbelievers. Despite the fact that the majority of Americans say they accept the Bible as the word of God, a comprehensive 1979 Gallup survey found that only 49 % of Protestants and 44 % of Roman



Catholics could name as many as four of the Ten commandments and less than half of the respondents said they turn first to the Scriptures for guidance in times of crisis.

If more people will turn to the Bible and begin to take it seriously during this year in America and elsewhere, they will discover that the Bible itself condemns any view of the Bible that honors it, but fails to "take it to heart," as Moses put it in Deuteronomy 32; it tells the people of God that the words of the Bible must become the cornerstone of their lives; they must form the basis for the instruction of their children, and they must be carefully obeyed.

Then Nederhood continues: In Matthew 7, which is part of the well-known Sermon on the Mount, Jesus says: "Everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock ... But everyone who hears those words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose and the winds blew and beat against the house, and it fell with a great crash."

Bulletin,
CRC, Salmon Arm, BC

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The erosion and possible recovery of biblical spirituality

George Vandervelde

George Vandervelde

The reformed community is suffering from a severe erosion of biblical spirituality, if my reading of signals gained through contacts, readings and travels is correct. What I mean by spirituality will, I hope, become somewhat clear as we go along. I say "somewhat" because spirituality is hard to define. It lies at the root of the christian life. But some attempt at definition may help to get a "handle" on it.

Towards a definition

One may define spirituality formally as a lively sense of the presence of God. Giving the definition more content, one could speak of spirituality as a deep awareness of the presence of God in his awesome holiness, his faithfulness, his justice, his forgiveness, his power, his love. One would speak of the presence of Christ through the Holy Spirit. It is a presence that suffuses our everyday existence.

Calvin spoke of "piety." He defined it as "that reverence joined with love of God which the knowledge of his benefits induces." But all these definitions and circumscriptions are paltry attempts to walk around a living reality with words.

Rather than argue about definitions, I want to consider some factors that contribute to the erosion of biblical spirituality. In a later article I will ask about its recovery.

The banning of God

One fatal factor is the banishment of God to the edge of everyday life, to private islands of individual piety. The daily affairs of the state, of the factory, of the public school, of law firms and business enterprises, of your city or town — all these run their course as if God does not exist or, if he does, has nothing to do with the hustle and bustle of daily public life.

The absence of God from daily life is written across the blank faces of sub-way passengers. Or if that's a wrong reading of blank faces, we need but listen to the scrambled message of "Talking Heads":

Everything is divided
nothing is complete
everything looks impressive
do not be deceived
.....
There are no big secrets
don't believe what you read
We have great big bodies
We got great big heads
run-a-run-a-run it all together
check it out — still don't make
no sense.

To many ears these signals from rock music seem to come from planets light-years removed from the blank faces of the decent working folk on the subway. Yet these lyrics come from that same world; they describe our world, a world in which God is banished from the heartbeat of everyday life. To many that world "don't make no sense."

Shrivelling confessional sinews

Another factor that figures in the erosion of biblical spirituality lies closer to home. One of the strengths of the reformed faith is its confessional commitment and cohesion. Coupled with that is a wholesome emphasis on the teaching ministry.

Yet these confessional sinews shrivel when confessional commitment comes to mean the mere assent to creedal statements. To be reformed then comes to mean belonging to a "community" with an assumed common mind. That commonness is symbolized by "forms of unity."

Meanwhile an understanding of these forms of unity may long be lost. If one asks a member of this community what it means to be reformed, he or she will point to the creeds. When asked what those creeds mean for daily life, the reformed Christian will either stammer some truisms or will present a theology in a nutshell. A presentation of what it means to be reformed is all too rarely permeated by a vibrant spirituality, a living sense of the presence of the Creator-Redeemer in the affairs of daily life.

Looking at one's own life, the lives of others, the life of the church, one would think that Jesus had never promised that whoever comes to him will — not only never thirst again — but become a wellspring of living water. We seem satisfied to simply quench our thirst; rippling streams are nowhere in sight.

Confessions that were meant to direct and mobilize the confessors are turned into heavy doctrine — admired by a hardy few, guarded by anxious watchmen at the gates, ignored by a new generation.

Activism in leadership

There is another factor within the reformed community that erodes biblical spirituality. It is a remnant of calvinistic activism.

One of the strengths of reformed Christianity is its understanding of the Lordship of Christ over all of life, its in communal and structural dimensions. To be specific: we don't simply witness in the schools, we work for christian education; we don't simply testify to the world of labour, we seek for alternatives in the workplace; we don't simply organize political pressure groups, we attempt to go to the root of the responsibility of the state and devise strategies based on biblical principles.

In short, the reformed faith is marked by a specific understanding of the all-embracing reach of the Kingdom of God. This represents an invaluable insight that must never be lost.

At the same time, this emphasis on the Kingdom has led to a stress on service that often makes it difficult to distinguish biblical servanthood from pagan slavery. The service of God is then reduced to the carrying out of orders from headquarters.

I am not suggesting that Reformed communities are by and large hot beds of activism. On the contrary, in the things that really matter, most reformed communities contain king-size beds of quietism. Nevertheless, calvinistic activism has marked much of the leadership by those with reformed cultural vision. In fact, some of the lethargy in reformed churches may partly be a weariness induced by activistic leaders. Or, the activism may be a reaction to the general apathy.

Be that as it may, when the cultural task of God's children is not accompanied by a pervasive sense of the active presence of the Creator-Redeemer, the transformative power of the Gospel is drained. We may still march for the sanctity of life, but give up on the sanctification of daily life.

Many more factors and complications account for the erosion of biblical spirituality among us. My main point is that such erosion is in process. If there is any truth in this assessment of spirituality among us, the question becomes urgent: where do we look for spiritual renewal?

I'd like to return to that question next time.

George Vandervelde is part-time pastor of the Christian Reformed Church of Willowdale, Ont. and part-time instructor of theology at the Toronto Institute for Christian Studies.

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School

Chalkmarks

A few tidbits from Victoria

Tidbit One

Recently I read a report in *Christianity Today* that underscored the importance of excellence in Christian education. When 62 choirs from 23 nations competed in the International Choir Festival in The Hague, Holland, only one of the division winners, the Wheaton College Men's Glee Club, was from a non-communist country. The competition included a required performance of "Jubilate Deo" written by Dutch Composer Henk Badings, who was present in the audience. Badings said Wheaton's chorus was the only one that sang the composition as he intended — with "joy and animation."

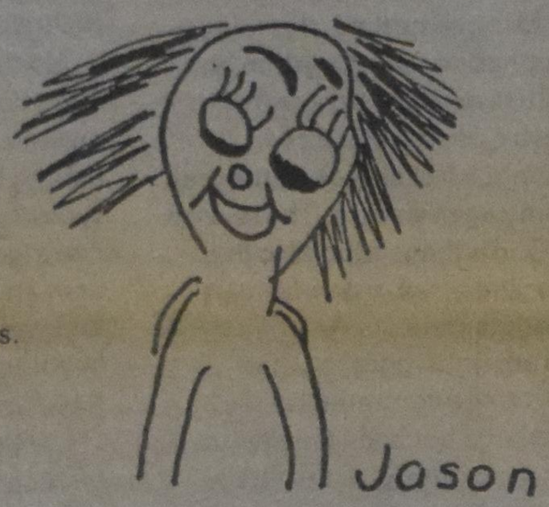
The director of this choir, Clayton Halvorsen, believes that musical excellence and spreading the gospel are inseparable. He says those who are impressed with the music will listen to the reason behind it. "Dedicated mediocrity," he says, "is still mediocrity."

At Pacific Christian, we are aiming at an excellence far beyond mediocrity. Jesus had the reputation of doing all things well — and so should we. In the music department we begin by having music taught from the Kindergarten level up, so that our students are all trained to understand; enjoy and perform good music. Then, as our children begin to express what God is doing in their personal lives they begin to sing as God intends — with "joy and animation."

Adelle Wickett

Tidbit Two

Hello!
This is Jason from
the Kindergarten class.



Tidbit Three

I love to ride my mootr bice. My mootr bice has fifty hoospawr. I went to a sand pit and I rood my bice and my mootrbice. Last yeer I got stucin the cwicsand.
Todd L. — Grade Two

(All bits were taken from the Newsletter of the Pacific Christian School, Victoria, BC)

Ontario text on Senate bad

Four years ago, the Parliamentary Counsel for Canada's Senate picked up one of his daughter's school-books entitled "Canadians and Their Government." At that time (1979), he wrote to his daughter's teacher: "Almost every second sentence of the short, simplistic and superficial treatment of the Senate is incorrect."

Mr. du Plessis then gave the book to Senator Forsey, who was retiring from the Senate. Mr. Forsey wrote to the Minister of Education for Ontario, and sent a copy of his letter to Premier William Davis. He appended an eleven-page critique of the first 61 pages, and in his letter noted that "it would have been an unforgivable waste of time to continue reading." Mr. Forsey commented: "It is a very bad book. Clearly this book should not continue to be used in Ontario schools." He pointed out "historical and constitutional errors of fact, ignorance of vice-regal, cabinet, and parliamentary powers and procedures, muddled information on elections, improper titles for various bureaucratic officers and for the Queen (she is referred to as Her Royal Highness), and blunders in everything from statutes to the Throne Speech." With other comments he added: "It would be hard to cram into an equal space, a larger number of gross errors."

The Ontario Minister of Education is reported to have answered that letter promptly, and to have stated that the book under discussion would appear on the 1980 curriculum with the label "Approval for limited time only; revision pending." Apparently the revision has never been made, and it has continued on the approved list of the Ontario Board of Education through 1980, 1981, 1982, 1983. It may be deleted from the 1984 list. Who can tell?

From The Gospel Witness, August 11, 1983)

While others slip slide away

PALOS HEIGHTS, ILL — Trinity Christian College reports an increase in enrollment for the sixth consecutive year. The number of full-time students jumped nine percent from last year's figures. Total student enrollment for the 1983 fall semester is up a full five percent.

"Trinity Christian College is one of only a handful of private colleges to record an enrollment increase this fall," states Dr. Jack Fennema, vice president of administration. He cites two reasons for this growth: 1. the increase in availability of grants and scholarships for Trinity students, and 2. The college's expanding nursing and computer science programs. This growth reflects an increase of twelve percent for new students at Trinity for this fall, along with a very high retention rate of returning students.

Trinity Christian College is a four-year, liberal arts Christian college offering both the Bachelor of Arts and Bachelor of Science degrees in twenty-four areas of study.

How sweet it is!

TRENTON, Ont. — The Trenton Christian School sold 4250 chocolate bars for a profit of $3,738.

The Principal, James Vreugdenhil, reflects in the school newsletter that parents may not always like the chocolate bar sale with its great demands on time. Obviously the rewards are sweeter than the bars.

The School was able to save $1700 from last year's sale. The moneys are expected to be used for the purchase of a wall unit for the gym.

Three students sold over 360 bars each. The grade five class

won the 5 pound chocolate bar for most combined class sales.

Is it to counteract the action of chocolate on teeth that the School offers a "mouth rinsing program"? The volunteer in charge of the program is referred to as the "fluoride lady."

Last year's "fluoride lady" was the wife of the Principal. He should by rights be called the "tooth-decay man."

Of course, for those who put on weight because of too great a consumption of chocolate (a 5 pound bar?), there will be the gym wall unit installed, courtesy of the "put-on-pounds man."

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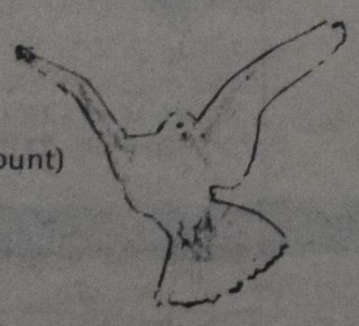

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Saskatoon school boasts 33 students

Grades 1-3 make their contribution to the celebrations.

Jackie Hogeterp

SASKATOON, Sask. — This past Spring, two projects were in the making in Saskatoon — one was highly publicized; that of the NHL franchise coming to Saskatoon. The media presented the failure of this endeavour as a great tragedy. The other project was not highly publicized, but it did happen.

The opening of the Saskatoon Christian School received only one little paragraph in the public press; however, we believe the Lord uses the small and foolish to accomplish His purposes. The opening of the Saskatoon Christian School may well be a far greater blessing to Saskatoon than an NHL franchise could ever be.

Part of the audience attending the official opening ceremonies.

As reformed Christians we have a unique contribution to make to our communities. For us in Saskatoon it has been our vision of Christian education. We feel honoured to have been used by the Lord to make a reality the first inter-denominational Christian parent-controlled school in Saskatchewan. (There are also a number of Accelerated Christian Education — commonly known as ACE — church schools).

On the evening of September 29, the Saskatoon Christian School was officially opened. It was most fittingly begun by the assembly singing "Great Is Thy Faithfulness." President Dr. Bill Stolte outlined the history of the society, emphasizing how it was the Lord's faithfulness that brought us to this point. The children of Grades 1, 2 and 3 sang "Clap Your Hands" and "I've Got the Joy." Principal Richard Poortinga compared the school to a baby put in small places, but alive and well. He used examples from mathematics and literature to show how this 'baby,' as it grows, will not change its personality, but will grow in its readiness to talk about God, think about His will and purpose for His people and the world. The Grade 4-7 class sang "Made to Serve," under the direction of Mrs. Marge Stolte.

The keynote speaker, Pastor Gerald Hogeterp, from the Bethel Christian Reformed Church, spoke on "Why another school in Saskatoon." He stated that the Saskatoon Christian School is a response to the questions: What goals, or purposes, do I want to instil in the children God has entrusted to my care? Is the purpose of education knowledge for power, or for success on the social ladder of free enterprise? Or is it the developing of a Christian mind — to grow inwardly, to learn to say no to selfish impulses, to learn to think of life as a whole to be lived before God? As Christians, we cannot afford the schizophrenic approach to life of compartmentalizing life into spiritual and neutral dimensions.

John VanderHoek, CSI District 11's Curriculum Co-ordinator, brought greetings from District 11 and presented us with a plaque from CSI. The president of the Saskatoon Public School Board, the president of the John Lake Home and School Association (the school at which we're renting space) and Nico Wyngaarden, the president of the Regina Christian School Association, all gave their greetings.

Keen planning

Some six or seven years ago a christian education steering committee was appointed by the Council of the Bethel CRC. This led to the establishment and incorporation of the Saskatoon Society for Christian Education in April, 1981. At that time the newly-elected board felt it necessary to set a target date of September, 1983 to open an inter-denominational Christian school.

We have had our struggles. For example, it's been difficult to get support from non-CR people. So many other churches seem to be more interested in their own denominational schools. Having three ACE schools in town does not help our united Christian witness. However, of the 33 children attending the Saskatoon Christian School, 7 are not from CRC background. We are encouraged by the beginning and are happy to note that we do have Presbyterian, Alliance, Mennonite and Lutheran members.

We are renting three rooms in a local public school. Here, too, we are faced with the very difficult challenge of witnessing to our community.

While it has been a difficult road, the blessings far outweigh the difficulties. Our Christian School Willing Workers have made $11,000 in two years through bake sales, garage sales, dinners and the like.

One of the biggest ways the Lord has blessed us is by providing us with a dedicated, qualified, experienced and committed staff. Principal Richard Poortinga has 20 years of experience, 17 as principal of Christian schools, 11 of which he was involved in starting an inter-denominational school. Miss Alice Steggerda taught for five years and has just completed two years of training in remedial work.

Both principal and teacher have been garage sale shopping so that the school already boasts a library of 400 books. Our principal has also gone to auction barns and liquidation centres for good deals. We've been so blessed by his efforts and donations by society members and friends and even people jn Ontario. The teachers have actually said they don't feel like they're pioneering at all — with a photocopier, an IBM Selectric typewriter, a record player for each room, and several aquariums. We're actually proud of the fact that the only items we've had to buy new are a filing cabinet, tape recorder, a kettle, and of course, stationery and textbooks.

The Lord has blessed us in big ways by giving us a staff that has really accepted a call from the Lord to come to Saskatoon. He has blessed us in smaller ways by providing materials and equipment, more than we had hoped for.

Our prayer is that this school will continue to grow as a witness to the community of Saskatoon, to show that Christ truly is the Lord of all of life!

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Rienstra encourages women to be "free in Christ"

Johanna Peetoom

The Committee for Women in the CRC held its annual retreat in September. I can't think of a better time of year than autumn to spend two days at Indian Trails Camp in Grand Rapids, MI. The trees were just beginning to colour, the days were balmy and the mornings crisp.

Some 98 women attended, including 10 from Ontario; a considerable increase from last year, when only four Ontarions were present. The theme of the retreat, "Women as Whole Persons," was looked at from various angles throughout the two days.

In her keynote address Rev. Marchiene Rienstra, a member of the Presbyterian Church, USA, explored woman's brokenness after the Fall and her redeemed newness through Christ. She used the powerful form of storytelling to illustrate her points when she told us the parable of the bleeding woman.

From the ancient culture of the parable, Rienstra moved to our own, in which she sees signs of God being at work. She pointed out, for example, that women have more leeway in dress; that it is more acceptable for women to be strong and capable, and that there are more challenges for women in the job market. Rienstra encouraged us not to be what fashion dictates, but free because that is how God created us. By doing so "we will like ourselves better and become more compassionate rather than judgmental."

This gift of wholeness is needed in our communities, and can already be felt in an increasingly strong peace movement, greater ecological awareness, a decrease in hierarchical management and a trend towards employee involvement. More obviously part of woman's immediate community is the demand for a more humane birth process; away from hospitals to birth-centres where family can be present.

The keynote address was followed by small group discussions and Bible study. The Bible study dealt with the feminine images of God and many Scripture passages were examined and discussed. Having "stretched" our minds, many of us participated in the Evening Stretch, consisting of relaxation exercises which helped us to sleep soundly and wake refreshed.

After breakfast and a short business meeting we had a choice of four workshops under the heading "Women: Defined by and Defining Roles." The worship service which followed was led by Rev. Kathy Jo Blaske, minister of christian education at Third Reformed Church in Holland, Mich. Rev. Blaske's meditation, entitled "Holy, wholy, wholy," reiterated the theme of the conference. We celebrated communion together and I could sense that all of us were profoundly moved. It is an unusual experience to be part of an all-female worship service and again I discovered that woman's insight into Scripture and the experience of faith is complementary to man's.

After lunch there was again a choice of workshops. One of them, entitled "Inclusive Language in Hymnody" was led by the well-spoken Emily Brink. Presently music editor for the Board of Publications in the CRC, Brink is a past member of the Psalter Hymnal Revision Committee.

To familiarize ourselves with the altered hymns we sang a few of them, after which all the workshop groups gathered together to sing a parting song. So the two days drew to a close and we said good-bye, looking forward already to meeting next year.

Johanna Peetoom lives in Willowdale, Ont. and is active in the Committee for Women in the Christian Reformed Church.

Women's Day of Prayer has redeeming qualities

Alice Los

For some years now, the Committee on Current Canadian Affairs which works on behalf of the Federation of Christian Reformed Women has provided a short review and evaluation of the program to be used on the World Day of Prayer. The next World Day of Prayer has been scheduled for March 2, 1984. The liturgy has been prepared by the women of Sweden on the theme "Living Water From Christ, Our Hope."

As a newcomer to the committee I should perhaps make it clear that I've never been a fan of the annual occurrence, mostly because a clear biblical witness is often missing. Yet some of the programs are more acceptable to the discerning Reformed mind than others and it seems to me that next Spring we might enjoy forming rank with our local sisters in Christ in prayer and meditation. Even if, as usual, the message is somewhat vague and non-commital the general thrust is one of hope based on the Scriptures. That part of the prayer which is printed in the program starts appropriately enough with a petition for the church of Christ, "... for its mission to proclaim salvation and peace." (page 16).

For an example of what I call vague language I turn to page 20 where it reads: "Our hope for the future is founded on what Jesus has done for us." True of course but sin, even atoned-for-sin, is apparently so hard to admit. The song "Lord Jesus, Friend of Women" will probably be unacceptable or at least cause for some impatience for those who know that in Christ there is neither male nor female.

Of course, if participation in the World Day of Prayer by Christian Reformed women becomes an on-going-off-going affair, depending on the program, I would think it better

Monica, Augustine's mother, constantly prayed for the conversion of her son.

to withdraw altogether in order not to let it become an embarrassment. The individual members of the Federation could then act as they see fit.

The packet of material sent to all planning committees also contains a children's version of the service which I think is much less acceptable than the original. The programs are distributed by the Women's Inter-Church Council of Canada which sponsors the World Day of Prayer in this country.

Alice Los is a member of the Committee on Current Canadian Affairs, living in Kemptville, Ontario.

Huizingh and Vanderveen

Chartered Accountants
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50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

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REDEEMER Reflections

THE REDEEMER COLLEGE NEWSLETTER

Volume 2, Number 2

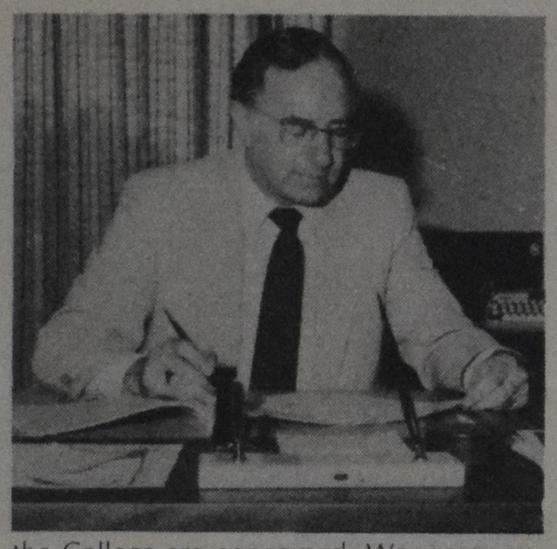
November 1983

From the President

I would like to begin every issue of our newsletter by bringing greetings from the College to you, and this one is no exception. Hearty greetings from all of us here at Redeemer College! We continue to do well, and we are greatly blessed; we give thanks to the Lord for His continued care over us. The Lord is truly faithful to His Word, and as long as we do His will we will also be assured of His blessing. May I ask you for your prayers because it is so easy to depart from His will, but if we all stay close to the Lord we have the assurance that we will receive the guidance of the Lord.

Our second year is in full swing. The midterm exams are behind us, and we are already looking toward the end of the first term. Time certainly flies, doesn't it! Every week 166 full-time and approximately 60 part-time students attend classes at the College. It is busy with so many people walking around and doing their work, because in addition to our students we, of course, have our staff and our faculty. Together we are one large family doing things together for all those who are connected with Redeemer College. It is our purpose to give a solid Christian education to our students. By doing this we all learn and are grateful that we are privileged to be involved in our College.

It has been busy, not only as far as our educational program is concerned, but also as far as other meetings and other visitors at



the College are concerned. We were very pleased to welcome our senior citizens to the College on October 31. We hope that this will become an annual event and we also hope that more and more of our older people will take the time to visit the College.

Also the annual meeting of the Ontario Alliance of Christian Schools was held at the College. We are grateful that all the school systems are together under one roof so that much interchange can take place. We can learn from each other and we are also able to help each other build our Christian school system in Eastern Canada.

Finally, the conference and the Council of Christian Reformed Churches in Canada was held during the first week in November. People from all parts of the country came in order to work together discussing the task of the church in Canada. We welcomed all these people and we hope that we will increasingly see more and more people make use of our facilities; after all, Redeemer College wants to be of service to the Christian community at large.

This issue deals particularly with our annual drive which will be held in the second half of November. May I ask you to read the explanation given in this issue carefully. We hope to come once a year to you to ask you for your annual donation for Redeemer College. However, since this is going to be the first time that we have this drive in November, there will be a little bit of an overlap. That will also be explained in this issue. We are again asking you to give us $10 per month per family. Last year we promised that we would not increase this amount per family. Because so many of you faithfully gave, we are now indeed able to keep our promise to ask for no more than what we did last year. May we ask you to prayerfully consider what you can do for us. We certainly hope that all our supporters will give us the requested $10 per month per family and that many others will join so that we will not have to worry about the finances as far as our operating budget is concerned. At the same time may I take this opportunity to thank each and every one for the tremendous support we are experiencing from day to day and from week to week. Please continue to support us and to pray for us; we are confident that you will do precisely that. We pray that God will bless us all so that we may continue to be of service to Him in whatever task it may be that the Lord has given us.

Hearty greetings! God's blessing!

Rev. H.R. De Bolster, President

Information Nights

This year, Redeemer College has scheduled no fewer than 33 information evenings across the province for potential Redeemer College students *and* their parents. All those who plan to pursue any form of post-secondary education are invited to join us. There is no obligation, of course.

Regardless of whether a student is a Grade 12 Christian High School or Public High School graduate, a Grade 13 graduate, or a mature student, or whether a student is inclined to continue his/her studies at a Christian College, community college or University, all students and parents may come to get a complete picture of what Redeemer College has to offer.

The decisions that young men and women will make concerning their post-secondary education is one of the most significant decisions of their lives. For this reason, they and their parents should become as familiar as possible with all the options available.

The dates and locations of each meeting are:

Mon. Oct. 17 - Chatham 1st
Wed. Oct. 19 - Strathroy Westmount
Fri. Oct. 21 - Sarnia II
Mon. Oct. 24 - Lucknow
Tues. Oct. 25 - Clinton
Wed. Nov. 2 - Owen Sound
Fri. Nov. 4 - Montreal
Mon. Nov. 7 - Williamsburg
Tues. Nov. 8 - Ottawa Calvin
Wed. Nov. 9 - Renfrew
Mon. Nov. 28 - Kitchener (9:00)
Tues. Nov. 29 - Guelph (9:00)
Wed. Nov. 30 - Peterborough (8:30)
Fri. Dec. 2 - Aylmer
Mon. Dec. 5 - Brockville
Tues. Dec. 6 - Kingston (8:30)
Wed. Dec. 7 - Trenton (9:00)
Thurs. Jan. 19 - Whitby
Mon. Jan. 23 - Barrie 1st
Tues. Jan. 24 - Newmarket
Wed. Jan. 25 - Bowmanville Maranatha (8:30)
Thurs. Jan. 26 - Chatham (1st Reformed Church)
Mon. Jan. 30 - Mississauga Meadowvale
Tues. Jan. 31 - Brampton Immanuel
Wed. Feb. 1 - Toronto II
Thurs. Feb. 2 - Scarborough
Mon. Feb. 6 - London Bethel
Tues. Feb. 7 - Redeemer College
Wed. Feb. 8 - Drayton (8:30)
Thurs. Feb. 9 - Woodstock Maranatha
Mon. Feb. 13 - Jarvis
Wed. Feb. 15 - St. Catharines Maranatha
Thurs. Feb. 16 - Smithville

Anyone interested in simply learning more about Redeemer College and its programs is also heartily welcome. The evening will include a 20-minute slide presentation and a brief verbal presentation followed by an open discussion. Unless otherwise noted, the meetings will commence at 8:00 p.m. We look forward to seeing you there! □

Prayer Request

Medical tests have confirmed that Redeemer student Art Vander Stelt of Brantford has another brain tumor. Surgery has been ruled out. The medical prognosis is not good. Please remember Art and his family in your personal, family and community prayers.

Susan Vander Vaart

With appreciation: Chairman of the Board, Nick Van Dooyendyk, presents wall plaque with the Redeemer College coat of arms to Gary Van Eyk of St. Catharines, who, along with John Van Rooyen of Chatham, has completed his term on the Board of Governors. Mr. Van Rooyen was absent during the presentation.

Thank You, Mrs. V.

Mrs. Susan Vander Vaart recently resigned as Housing Co-ordinator at Redeemer College, a resignation which was accepted with much regret.

Due to the expansion of the student body and the hiring of additional personnel in the Student Affairs Division, resulting in a realignment of duties and responsibilities, Mrs. Vander Vaart felt that her day to day involvement at Redeemer should come to an end.

In an assembly held at the end of October, Student Affairs Director Arend Kersten presented Mrs. Vander Vaart with a wall plaque of the College Coat of Arms.

In his remarks, Mr. Kersten made mention of Mrs. Vander Vaart's special contribution to Redeemer College and its student life.

Prior to the official opening of Redeemer in September, 1982, it had been projected that 50 full-time students would enroll. It was anticipated that out-of-town students would reside in room and board homes throughout the greater Burlington-Hamilton area.

However, when it became apparent that more students than expected would enroll and that more room and board housing would be needed than was available, Mrs. Vander Vaart located and was able to negotiate acceptable arrangements for the leasing of the "dorms" on Francis Road.

When the enrollment rose significantly for the second year, Mrs. Vander Vaart was able to arrange the leasing of additional units so that Redeemer now has 14 dorms (as compared to last year's 7 units).

Redeemer considers the dorm arrangement as one of the miracles it has experienced. The City of Burlington's lease vacancy rate is virtually nil and the obtaining of 14 units in two housing complexes is most unusual. Redeemer doesn't even want to think about how its enrollment would have been adversely affected had the dorms not been available. A major factor in the decision of many students to come to Redeemer was the availability of the dorms.

Redeemer recognizes Mrs. Vander Vaart's role in this whole matter. Mr. Kersten, in his comments at the assembly, stated, "Susan, I don't know how we would have done it without you!"

In addition to obtaining the dorms, Mrs. Vander Vaart was also responsible for the whole food program, including menu preparation, food purchasing, food distribution, cook training and supervision. It is no small order to see to it that 130 dorm students have enough food to eat each day.

Mrs. Vander Vaart also played the role of surrogate mother for many of our students. She was the "mom away from home" and provided a "soft shoulder" when students experienced problems in their transition to college life. The students affectionately called her "Mrs. V." After Mr. Kersten's remarks at the assembly, the students gave Mrs. Vander Vaart a standing ovation.

Thank you, Mrs. V.! □

CAMPAIGN 1983

November 14-18

Dear Friends:

As we stand on the threshold of another major campaign in order to raise financial support for Redeemer College, it is good for a moment to reflect on past and present circumstances.

Many of you will recall that before Redeemer opened its doors for the first time in September, 1982, a student body with 50 full-time students had been projected. You know how the Lord suprised us by sending 97 full-time students, as well as a number of part-time students.

Before we opened, we had projected that in 5 years we would have a full-time student body of 150 students. But, as a result of what happened the first year, we revised our dates and projected that for the current school year we would have 150 full-time students. Again, the Lord surprised us! As many of you know from the last issue of *Reflections*, Redeemer College enrolled 168 full-time students and 60 part-time students when it began its second academic year in September 1983.

With humility we also want to recognize how the Lord has blessed us in other areas. We now have 9 full-time faculty members as well as 15 part-time instructors. We are thankful for the availability of dorms, for new people who have joined us on staff, for the continued progress and growth of the library and for the availability of facilities we now occupy. In addition, we are very grateful for the recognition that the Redeemer College program has received which has been demonstrated in a visible way by the fact that a number of our students from last year are now enrolled at other Christian and public institutions. Universities in Ontario have recognized the quality and depth of our program and sister Christian colleges have extended generous credit transfer for Redeemer students.

While we remain very optimistic about the future, we also procede in a spirit of careful and realistic planning. It is for that reason,considering what has happened the past two years, that we are projecting a student body of some 210 full-time students for September, 1984.

During our first year of operation, we had approximately 32 courses available. This year, we have over 60 and we expect that next year over 100 courses will be available to our students. It stands to reason that if we want to keep students at Redeemer, we must provide an expanded program so that they can get their courses in their entirety. For that reason, a search has been initiated for no less than 6 additional full-time professors.

One of the most pressing challenges that Redeemer faces with the other Christian colleges, is the availability of properly qualified professors. As we look for people in various fields and disciplines, we ask also for your prayers so that the Lord may direct men and women to Redeemer in order to allow us to expand our program.

From the beginning, we have always tried to be very honest with our members, supporters and friends. We have tried to share with you our joys and disappointments as fairly and as honestly as we could. It goes without saying that mistakes have been made in the past and we all know at Redeemer that as long as we continue to work, additional mistakes will be made. We plead for your forgiveness where we have done wrong and we ask for your prayers so that we may continue to be guided and directed as we continue to attempt to serve the Lord in preparing young men and young women for service in His Name.

We have also always been very honest and upfront with you with regard to our financial picture.

You know that we are committed to being the college of all God's people. We believe at Redeemer College that the Lord has blessed us in the area of financial support as well because we truly want to be the college of the "grassroots"—that is the college of all God's people—regardless of whether an individual is a professor, a minister, a lawyer, the owner of a business, an assembly line worker, a secretary, a housewife, a back-hoe operator or a farmer's laborer. We want all these people to be equal partners in the great work of Christian post-secondary education. That is why each one of our supporters is as important to us as the next.

It is our conviction that by going to *all* of God's people and sharing with them honestly the complete financial picture and proceeding in the spirit of genuine humility and deep dependency on the Lord, that He will bless our efforts. He certainly has done so in the past. We presently have close to 6,000 members and supporters, and we rejoice that God's people supported Redeemer College to the degree that we were able to end our first actual operating year with an operating budget surplus of over $67,000. Even our auditors were surprised at the amount of financial support that Redeemer College had received, particularly in the light of the difficult economic times in which we live.

But, that was last year. We are now in a new year.

We are not going to resort to any gimmicks or play any word games, but again, as honestly and as clearly as possible we are laying before you the realities regarding finances at Redeemer College.

For the 1983-1984 operating budget (July 1st, 1983-June 30th, 1984), the Board of Governors of Redeemer College has adopted an operating budget of $1,207,000.00. Redeemer also has a student aid budget of $228,500.00; a dormitory budget of $232,495.00 and a capital fund budget of $210,300.00.

In terms of our operating budget, our students already pay a healthy proportion. It is our long-range goal that students, who benefit from the program at Redeemer College on a direct basis, will be responsible for 80% of the requirements of the operating budget. Already this year, even though it is only our second year of operation, the students contribute over 60% of the operating budget.

That does mean, however, that not all of the financial requirements of Redeemer College are being met.

It would be unacceptable to think that our students could pay that complete cost of attending Redeemer College, for that would come to an amount which most of them would be unable to pay. Already this year, the tuition for each student is $4,600.00 and for those who live away from home, there is an additional cost of $1,655.00 for living in the dorms, as well as meeting the costs related to books and transportation.

Simply put, in order for Redeemer College to meet the needs of the operating budget so as to keep its doors open, a lot of money has to be raised during the current fiscal year.

In keeping with our "grassroots" philosophy, we are now requesting our members and friends to support Redeemer College with $10.00 a month.

It has always been our conviction that Redeemer College is a natural extension of the Christian elementary and secondary education now available throughout Eastern Canada. We now have some 65 elementary Christian schools and another 12 regional Christian High Schools throughout Eastern Canada. Now that there is a Reformed Christian College located in Eastern Canada many more students than ever before are attending an institution of Christian post-secondary education. Many of our students have indicated to us that had it not been for the fact that Redeemer College is located in Ontario, they would have gone to another public institution.

At the same time, precisely because it considers itself an extension of Christian education available at the local level, Redeemer College did not want to jeopardize the financial support for institutions in various localities. For that reason, it decided to build as large a membership base as possible and instead of asking for a lot of money from a few people, it decided to ask for a reasonable or small amount from many people. It is the feeling of Redeemer College that by asking for $10.00 per month per family, local support efforts on behalf of the Christian Schools and/or church will not be jeopardized.

In the past, we have had grassroots fund-raising campaigns in various communities on a rotating basis. However, in the interest of efficiency, we have decided that we would conduct the campaigns simultaneously in each of our support communities during November. It is our hope that rather than flooding you with requests for support through the mail, we will be able to raise enough money during this campaign so that we will have to approach our friends and supporters only once a year. It is further our feeling that since we are approaching the end of the calendar year, when people have a better idea in terms of their year end financial status, that we have the campaign each year at this time.

During the week of November 14, many of you will be visited by volunteer representatives of Redeemer College. They will ask you for $10.00 a month. Whether you give that in the form of one cheque for $120.00 or a series of post-dated cheques or whether you use the pre-authorized payment plan in which an amount determined by you automatically comes out of your bank account each month and is deposited in the Redeemer College bank account, is a matter of your choice. But we do want to emphasize as strongly as we possibly can that in order for us to meet our financial requirements, we need 6,000 friends, members and supporters giving us an average of $10.00 a month for 12 months.

We know that in some churches the campaign for support for Redeemer College was held in the spring of this year. We are somewhat embarrassed by the fact that we are coming back to you twice in one year. However, we remind you that it is our intent to visit you every year in November and that is why for this year only we may be coming to you twice in one year. If you have supported us with $10.00 a month from, say February 1983 to February 1984, then we would respectfully request that you present to the campaign canvasser the support from February 1984 to November 1984.

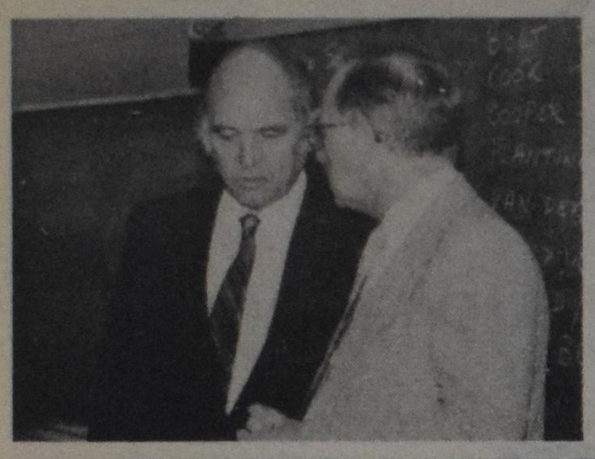
Friends, when campaign canvassers come to your door on behalf of Redeemer College, remember that they are coming there because they believe in the absolute necessity of Christian post-secondary education. They are giving freely of their time and talents. Many of them feel very uncomfortable approaching you for financial support. Remember that they are not asking for themselves. Remember also that they are not asking for Redeemer College. They are really asking on behalf of the Lord so that more young men and women can be prepared to serve Him in whatever vocation so that His purposes will be accomplished and His Kingdom come.

□

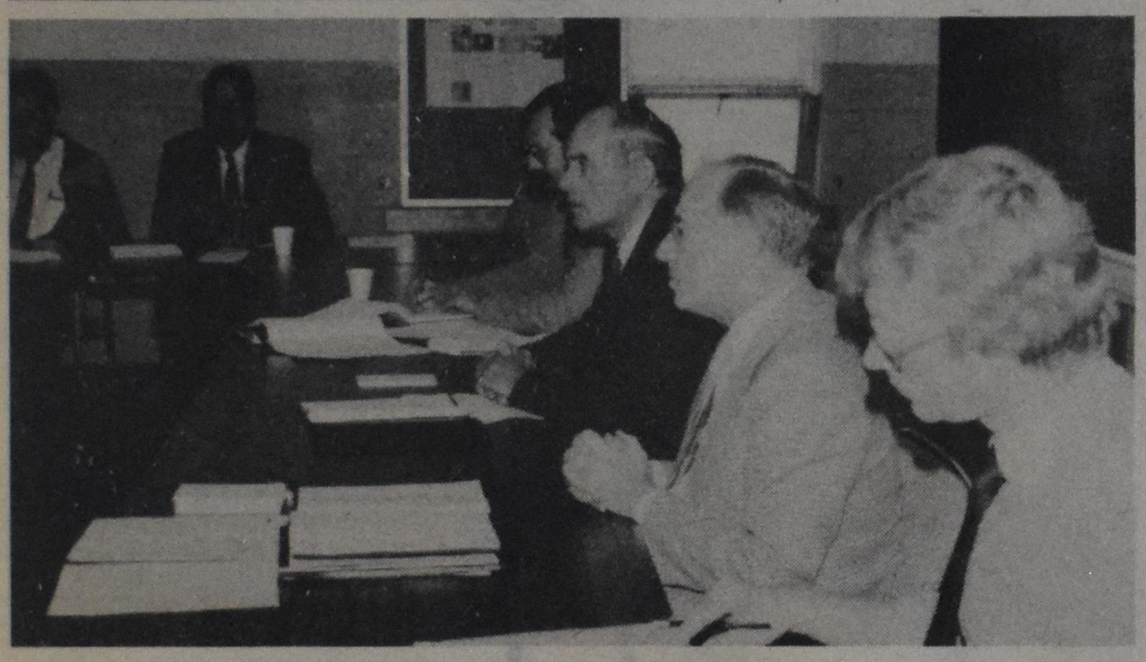
Yours in the service of our Redeemer,
Rev. Henry R. DeBolster

$10.00 per month

—Board Meeting—September 24, 1983



Chairman Van Duyvendyk and President De Bolster.



At the Board meeting (from left to right), Dr. Al Wolters, Bert Bakker, Adrian Guldemond, Nick Van Duyvendyk, Rev. Henry R. De Bolster and Gary Van Eyk.

Executive 1983-1984

Front Row (left to right): Adrian Guldemond (Secretary), Nick Van Duyvendyk (Chairman), Rev. Henry R. De Bolster (President), Albert Bakker (Vice Chairman).
Back Row: May Drost, Rev. John Zantingh, Bruce Dykstra, Kees Vreugdenhil (Treasurer).

—Faith in Action—*Redeemer Students participate in anti-abortion rally*

Wynne Kroontje (Sarnia)
1983-84 Student Council President

by Wynne Kroontje

Have you ever heard the line, "the silence was deafening?".

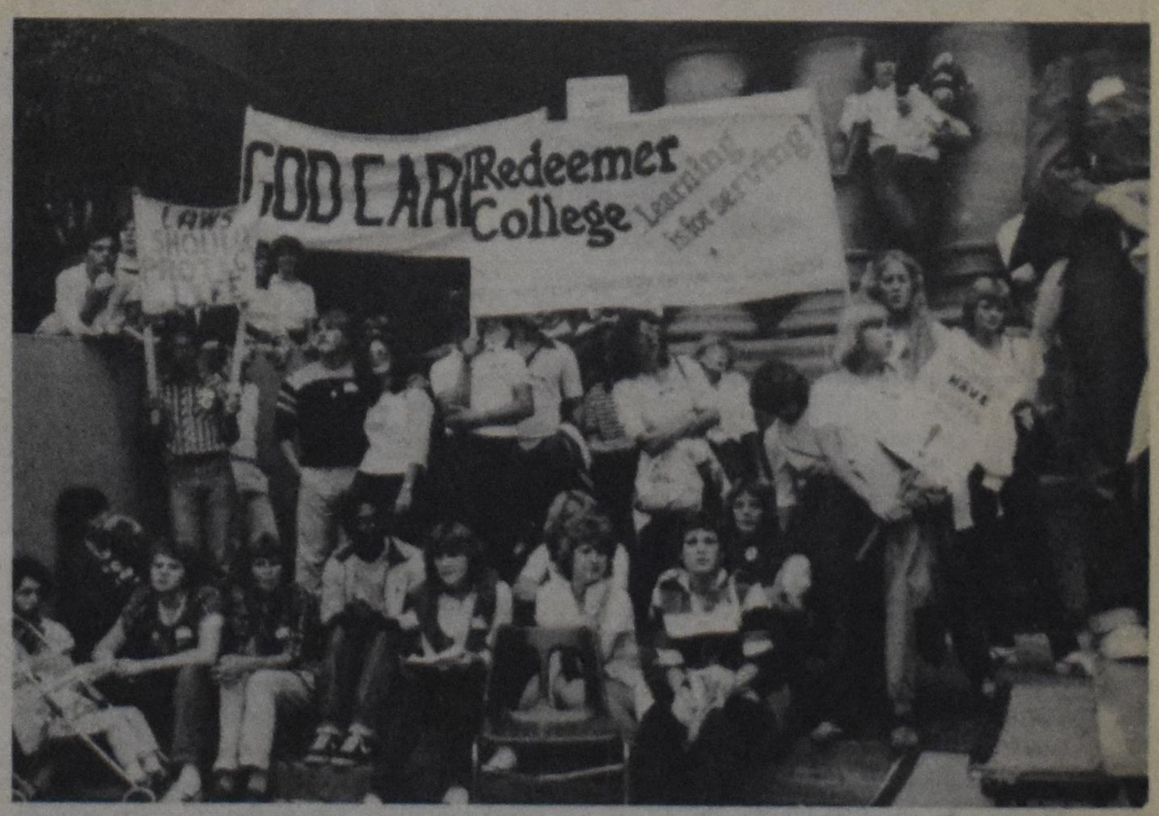
I hate to use a cliché, but that phrase really said it all. Without an utterance, we made a declaration of who we were and what we stood for while we silently marched down Harbord Street in Toronto.

On Saturday, October 1st, two busloads of Redeemer College students travelled to the Pro-Life Rally at Queen's Park to "come out of the closet" yelling. As we silently passed the Morgentaler Clinic, we noticed the Pro-Choice's cardboard reply: Gone to City Hall; Be back Monday.

This is all too true. We made a strong statement but the smaller voice of the other rally represented a harsh reality. We've got to be ready to express more.

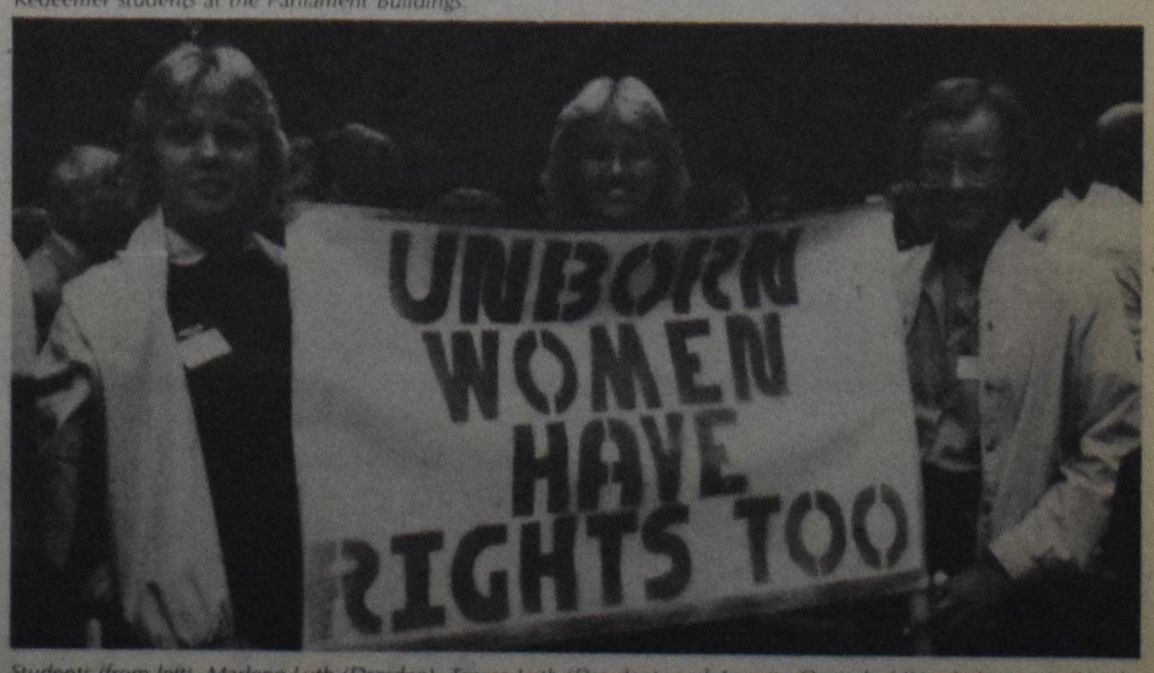
Did our participation help? I hope so. Yet, if we ponder about the number of unborn we were speaking for, the effect was not potent enough. There are many other opportunities for Christians to articulate their convictions such as petitions and letter campaigns.

Will we remain silent as the spokespersons of the voiceless? □



Redeemer students at the Parliament Buildings.

Walking past the Morgentaler Clinic, students (from left), Diana Pool (Sarnia), Wilma Lammers (Burlington), and Judy Huyer (Pickering).



Students (from left), Marlene Luth (Dresden), Teresa Luth (Dresden), and Annette Oosterhof (North Augusta). (North Augusta is a suburb of Athens, Ontario.)

GOAL
$540,000.00

(Memberships, Donations, Student Aid, Capital Donations)

Capital Budget and Student Aid Fund end year in the RED

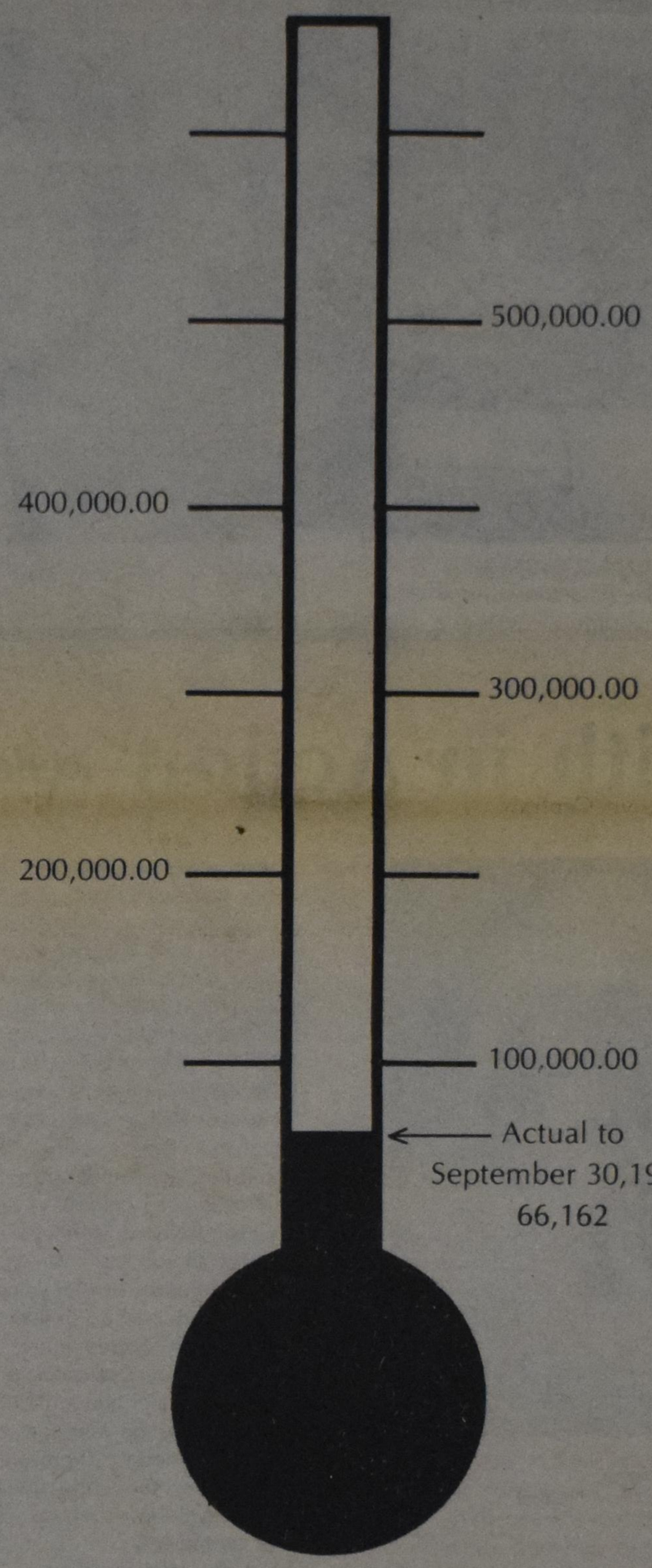
Expenditures to date	$495,750.00
Receipts to date	$258,251.00
Balance (Deficit)	($237,499.00)

Operating Budget ends year in the BLACK

1982-1983 Total Receipts	$1,075,508.00
1982-1983 Total Expenses	$1,008,387.00
Balance $	67,121.00

Financial Facts and Figures

Category	Required 1983-1984	Received July 1, 1983 Sept. 30, 1983	Received 1982-1983
Operating Budget			
membership	$150,000.00	$ 6,200.00	$ 84,090.00
donations	270,000.00	33,792.00	270,959.00
miscellaneous	5,000.00	946.00	11,692.00
Student Aid			
donations	20,000.00	170.00	23,896.00
churches (quotas)	100,000.00	35,409.00	122,467.00
Capital Fund			
donations	100,300.00	26,000.00	56,001.00
loans	110,000.00	47,900.00	202,250.00
Total	$755,300.00	$150,435.00 (20%)	$771,355.00



As you know, Redeemer College is committed to the concept of being a grassroots college, that is, the college of *all* God's people regardless of academic standing or financial success.

To that end, Redeemer College staff members have been busy organizing membership drives in local churches. To date, such drives have been held in close to 100 churches throughout Ontario. Plans are in progress to conduct similar drives in other church communities.

Redeemer College feels that it is responsible and Biblical to approach God's people and ask them to support Redeemer College with a small amount. We ask that supporters and members donate $10.00 a month to Redeemer College. We feel that by asking for this amount, we will not jeopardize or interfere with fund-raising efforts at the local level for the church, the Christian School or the regional Christian High School.

The Lord has blessed our efforts in a beautiful way. The list of members and donators of Redeemer College is now well over 5,500. Literally thousands, even hundreds of thousands of dollars have been raised in this way.

It is our intent to go to our supporting constituency in November of each year in order to request individual members and supporters for their support for another year. This will be carried out by means of a massive province-wide campaign to be coordinated through Redeemer College. Ben Stegeman, Assistant Development Director, is responsible to organize all aspects of this campaign.

If you have not supported us in the past, then we will ask you to become a supporter during this campaign.

By means of the thermometer, we intend to keep you informed from issue to issue as to how the drive is progressing. As you can see, during the 1983-84 fiscal year (July 1, 1983-June 30, 1984), we need to raise $540,000. This is in addition to the collection and quota support ($100,000) received from the churches for the student aid fund and for loans ($110,000) necessary for capital purposes. The figure of $540,000 is comprised of $150,000 in membership receipts, $270,000 in donations, $20,000 for the students aid budget, and $100,000 for capital requirements. □

NOVEMBER
is
REDEEMER MONTH

Twenty-fifth anniversary of federation of women

Reflections — Renewal

Olga Steenbeek

a view of the assembled Federation women

It's great that the Canadian Federation of Christian Reformed Women could celebrate its twenty-fifth anniversary recently. This beautiful celebration of thanksgiving and praise to God was held October 19, 1983 at the Centre in the Square in Kitchener, Ontario.

Mrs. Freda Van Dyke, President of the Federation pleasantly welcomed all of God's children. It was an awesome sight to see 2,000 ladies present. We all had reason to rejoice in God's care and providence. A beautiful prayer followed to acknowledge God as the Giver of all blessings.

Many events were recalled while "Glancing Back."

We continued with our Federation song with great enthusiasm. All members of the Board and Standing Committees were introduced and we are thankful for them all. Gerzinus and Jeannetta Hoekstra's beautiful music was appreciated and enjoyed as a wonderful gift from God.

Reflections were uniquely presented by the South East Ontario League, Eastern Ontario League, Central Ontario League and the Quinte League. These were done in the form of poems, (part Dutch — part English) in singing and reading, a fashion show to note changes in society life, and letters of the alphabet, set in flowers, and each letter giving a different meaning to ladies' society.

A brand new anniversary song by Louise Smit was joyfully sung by all. The messages of the verses are a) Call to Celebrate b) Reflection c) Prayer for Renewal and d) Praise and Service.

Solos were sung to inspire us, namely by Mr. Gerzinus Hoekstra and Joyce Geleynse.

Mrs. Willy Wolting thanked our loving God in prayer.

For the afternoon session "Renewal" vice-president Mrs. Ineke Bezuyen expressed joy and thanksgiving to God, that in Him we might feel renewed and revived with a new purpose in life. In gratitude she led us to God in prayer. Scripture, read by Mrs. Gertie Wagenaar, proclaimed the love of God, and 'O Canada" was proudly sung by all.

Special guests were welcomed from far and near. Many letters of congratulations were sent, namely from British Columbia, Holland, Australia, the Union of Reformed Women and many more from Canadian congregations. During roll call it was noted that the oldest member present was 87 years old. Praise God!

With great joy and anticipation we looked forward to listening to Reverend Andrew Kuyvenhoven's topic "Renewal." We felt truly blessed to have the first "Canadian" editor of the Banner share our celebrations with us.

Our speaker pointed out that "Renewal" is a periodic restoration or a cleaning up. We need renewal of our bodies physically and spiritually (Psalm 119:105). The question during Reformation was, "How do we become right with God?" "Does the church not need renewal?" We are warned against committing idolatry.

Rev. Kuyvenhoven spoke on changes in this world, such as divorce, materialism, and the role of women. It is important how we handle these changes. The Kingdom of God is bigger than the church. We cannot change the centrality of God. Our living must be God-centred.

It was fitting afterwards to sing "Praise Jehovah, All Ye Nations," followed by the reading of our Litany of Praise and Thanksgiving. A spiritual blessing of God's abiding love was present. Closing remarks were given by Ineke Bezuyen.

Flowers were presented to the Kitchener C.R. Church and to Mrs. J. Wolting in appreciation for all the work done.

Truus de Bruyne thanked the Lord for this great day of celebration and praise. Praise be to God who loves us so!

Olga Steenbeek lives in Kitchener, Ontario.

Some reflections from "up front"

Freda Van Dyke

The Executive Committee of the Board: from l. to r. Freda Van Dyke, Ineke Besuyen, Winnie Bylsma, Bep van Grootheest, Tina Bremer, Truus Kuyvenhoven, Irene Schouten.

What an unforgettable day: October 19, 1983! After preparations, discussions and planning far in advance, the great day has arrived.

How huge and forlorn the auditorium looked, when we were peeking inside from the platform, at 9 o'clock that morning. The thought crosses your mind "All these seats will be filled within an hour."

Behind the scenes, ladies are gathered in the room next to the platform. Corsages are handed out and excitement is in the air.

Standing together, holding each others hand in prayer, we feel very small, and yes, nervous. With knees shaking, voice trembling, we ask for God's blessing. "Lord, give calmness of soul and the needed strength."

The Lord provides!

Then ... we walk up on stage. How can you explain the warmth you feel when you face over 2,000 women, eagerly and expectantly waiting for the day to proceed?

How blessed we felt. How great is God's goodness and faithfulness that made this all possible. What an exuberant, happy crowd. Praises to God rise up straight from the heart.

From up front you realize that joy here on earth is never complete however, when you see a widow bite her lip, trying hard not to show her emotions. From up front you feel like stretching out your hand and say: "How hard it must be, dear one, to feel your loss, even now."

Up front, you notice the face of the organist, the nervous tensions of some ladies, the back of the speaker, the missing glass of water on the lecturne.

You notice that when reassembling for the afternoon, ushers are having a hard time to spot a vacant seat.

The doors are being closed, while some ladies arriving a bit late in desperation hold out their purchased tickets. Their place, however, has been taken by some who came "just to take in the speaker of the afternoon."

This is not right. In silence you wish for total honesty and feel sorry for the ones that because of this, were sorely disappointed.

Up front you feel a great responsibility, but also you realize that you are being upheld by many a prayer.

Up front you see the smile, the waving of a hand meant for a friend in the audience.

Oneness with the audience is being felt, when you bow your head in remembrance of the ones who gave of their talents and time during the past 25 years.

The organist plays, By the sea of crystal ... and with bowed head your thoughts go back, especially to the one who gave you life. You think of her, who, by her example, taught you to love and trust God. You think: "How you would have loved this day, Mom."

Up front your thoughts wander for a moment, then you hear the organ play: "Who shall not extol Thee, Holy King of kings?"

Together we belong to Him, whether up front or sitting in the audience.

This day of celebration was also a day of praise and re-dedication.

Soli Deo Gloria!

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FOR KIDS ONLY

It's Autumn

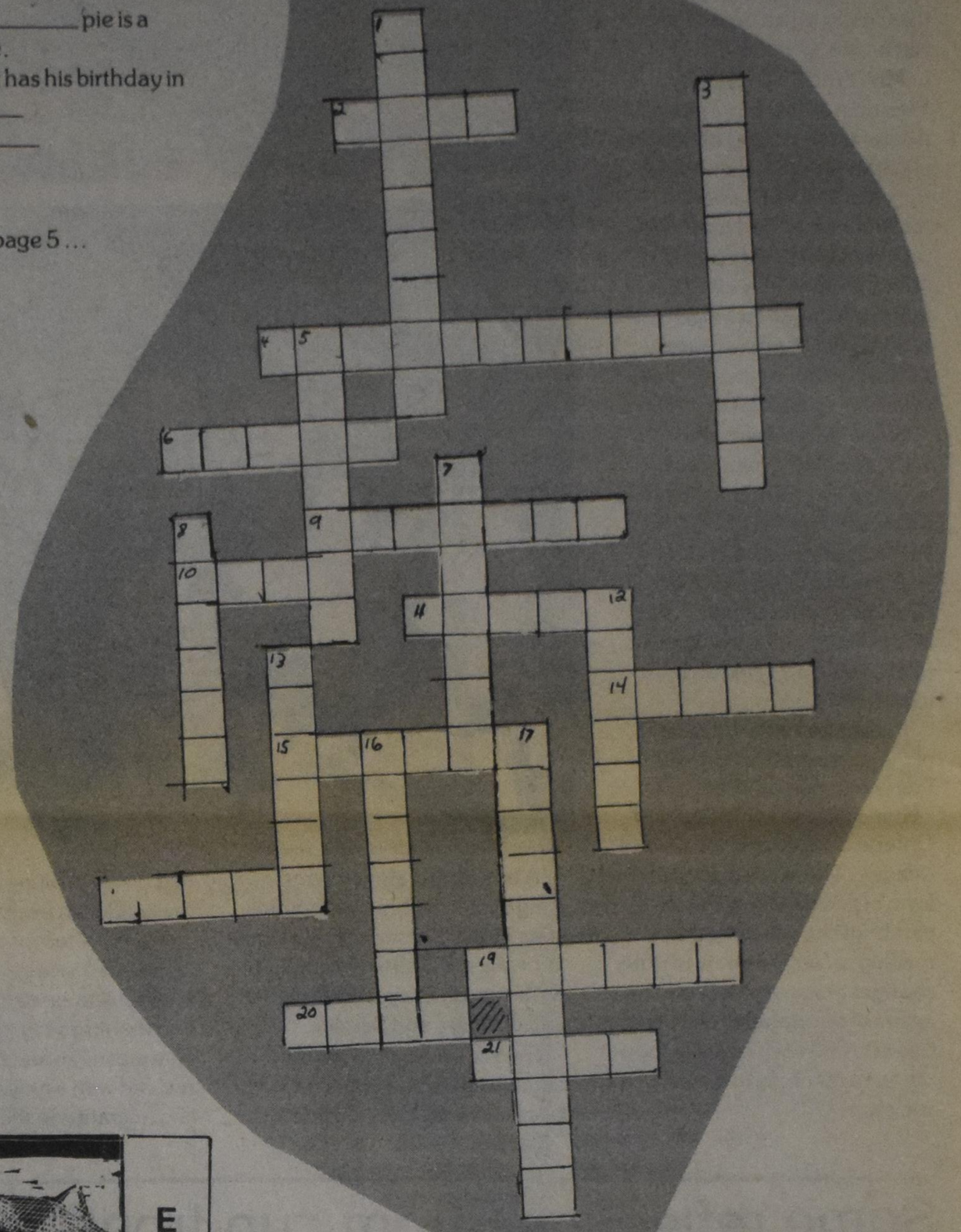
Across

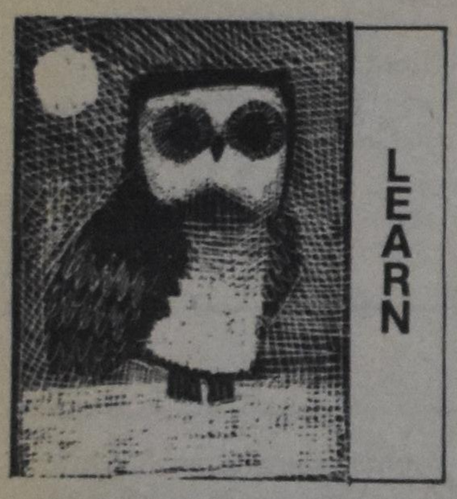
2. Another word for autumn is _____.
4. _____ occurs in fall.
6. When you walk in the woods in the fall, you might get some _____.
9. We have _____ on the first day of fall, when night and day are the same length.
10. Squirrels are busy storing _____ during the fall.
11. During the fall, gardeners are worried about an early _____.
14. Autumn chores aren't done till we've _____ the leaves.
15. _____ are a fruit ready to be picked in the fall.
18. It's fun to jump in _____ of leaves.
19. Most children return to _____ in the fall.
20. As the geese migrate south we can hear them _____.
21. During autumn, the nights are _____.

Down

1. You can hear the _____ of the leaves when walking through the autumn woods.
3. During the fall, many animals prepare to _____.
5. The _____ is in by the time fall is over.
7. Birds _____ in the fall.
8. A period of warm weather in the fall is known as _____ Summer.
12. The _____ always fears for its life in the fall.
13. Trees lose their _____ in the fall.
16. _____ pie is a typical fall pie.
17. This saint has his birthday in late fall. _____ _____

Answers on page 5 ...





Jan Pieterszoon Sweelinck (1562-1621)

In Amsterdam, Holland, a little boy was born in April, 1562 to a family by the name of Sweelinck. The boy's father was later organist of the Reformed Oude Kerk (Old Church) in town.

When the youngster grew a little older, he was much impressed by his father, who could so wonderfully play the great organ in the big church and make God's house resound to the organ music. One moment the sound was tender like the tones of a flute, the next moment it was full of the thunderous notes of a complete orchestra.

How he wished he could play like his father.

The boy grew into a man and became a great organist himself. His fame rests on his innovations in the composition of organ music and has spread throughout the world.

The great musician Jan Pieterszoon Sweelinck is known mainly as an organist and composer of organ music, although he composed also much sacred and secular music for voices.

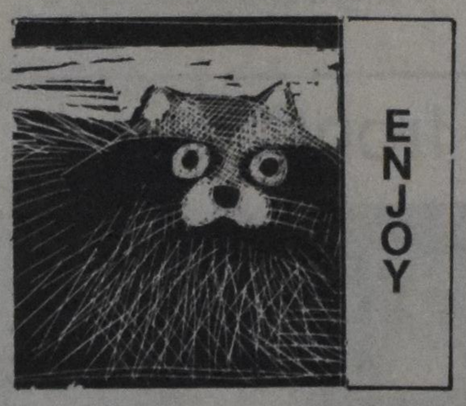
He is one of the top figures in the development of organ music before the famous German

Jan Pieterszoon Sweelinck

composer Johann Sebastian Bach.

Sweelinck was visited by admirers and taught music students from England and Germany. They brought Sweelinck's innovations and variations to their own country and thereby spread his fame.

John Martens



Help wanted, please apply

There was once a man — a very rich man. As a matter of fact, this man was so rich that his money could not be counted. There was just *that* much of it. He was a very good man, and wished above all to share his love and riches with others.

During the time that Mr. Bonus lived, for that was his name, there was a period of great inflation. Prices were sky-high, people were without work all over the country, and there was a general feeling of depression and despair. Mr. Bonus felt compelled to help, and so he did.

He ran an ad in the local newspapers all over the country, 'Help wanted, please apply ... age, sex or past experience of no importance.'

The day after the ad was run, thousands of people clustered about his house. They jammed at his gate and pushed one another in an effort to be first.

One by one they were all seen by Mr. Bonus' son who, after introducing them to his father, hired them all, fat, skinny, tall and small.

Their job was simple — 'help someone, do a good deed, every day, simply because you know me, and I and my father love you. At the end of the day come and collect your wages, and don't forget, tell everyone there's room for more people to work.'

People were amazed. They stood flabbergasted. Do a good deed? No heavy work, no university degree, no tremendous amount of thought, just a good deed? Man, this was easy. And with enthusiasm they began.

The country flourished and grew. It was at peace. And the children grew up, accustomed to ease. So used to good things were they, that this was perhaps the reason they refused to be introduced personally to the father. Mr. Bonus' son had died in a wage dispute anyway, and his affairs seemed to be in the capable hands of ... well, of everyone.

People laughed at the old story of fabled good deeds. As for the father — who had ever really seen him anyway?

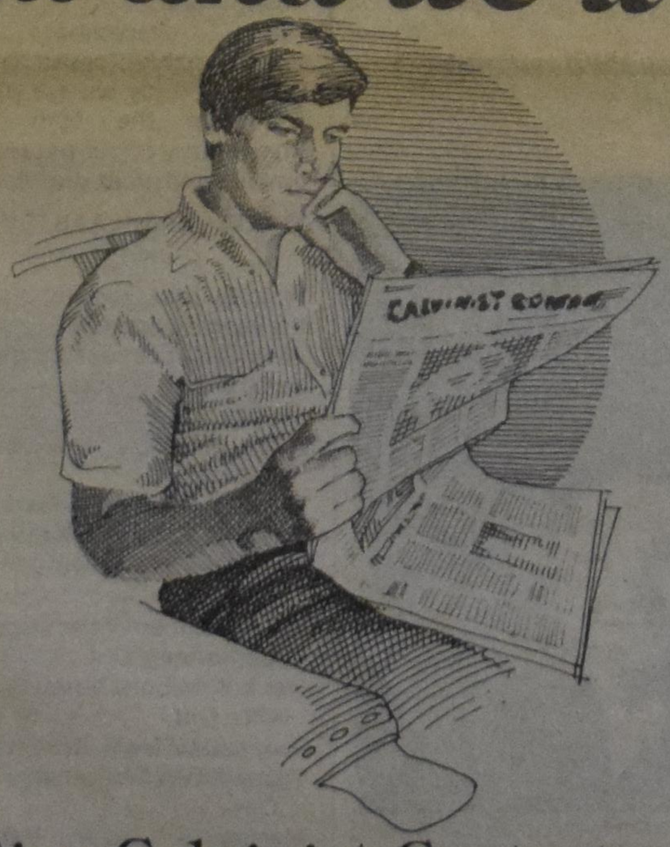
And when inflation returned, with its despondency, no one could really say when it had happened, although everyone had theories. Some said it was the welfare system, prices were too high for the consumer, small business had no choice, government loans, interest rates, etc.

Ah, the bonus points of history. Will we ever learn?

C. Farenhorst Praamsma

Give the gift friends give at Christmas ....

... and we will give you a gift, too.



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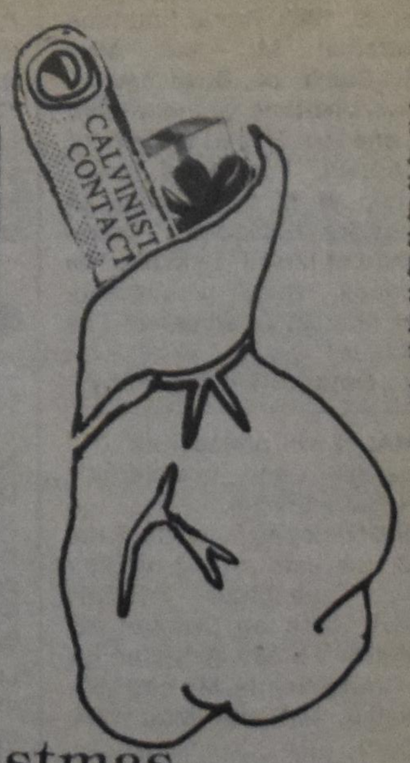

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Address: _____

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THANKS

NYLAND: Mr. and Mrs. John William Nyland would like to thank our children and their families, relatives and our friends for making our 50th Wedding Anniversary such an unforgettable day. Special thanks for all the visits, cards, flowers and gifts. And above all, thanks to the Lord for the many blessings received all these years.
P.O., Millgrove, ON L0L 1C0

VANDERHILL: We would like to thank our children, relatives and friends for the unforgettable day, October 22, 1983, our 45th Wedding Anniversary, and for the many cards and flowers.
But above all, we praise our heavenly Father for his blessings.
Gerrit and Jantje Vanderhill.

BIRTHS

DYKSTRA: Brian and Ann (nee Buma) thank the Lord for entrusting in our care, our firstborn, a healthy son, TREVOR LEE, 9 lbs. 7 oz., born on Sunday, October 23, 1983. Proud first-time grandparents: Mr. and Mrs. William Buma of Bowmanville. Proud second-time grandparents are Mr. and Mrs. Robert Dykstra of Little Britain. Forty-third great-grandchild of Mrs. E. Buma of Bowmanville, second great-grandchild of Mrs. T. Dykstra, The Netherlands, third great-grandchild of Mrs. C. Doelman of The Netherlands.
Brooklin, Ontario (R.R.#1, Whitby).

OKKEMA: "I will praise you; for I am fearfully and wonderfully made" (Psalm 139:14).
Harry and Nancy (Smids) thank the Lord for the safe arrival of their beautiful daughter, LEAH MONIQUE, born on October 26, 1983 (7 lbs. 3 oz.) A sister for Aaron. Grandparents: Mr. and Mrs. A. Okkema, Mr. and Mrs. Wm. Smids.

Announce the birth of your son or daughter in C.C. Classifieds and we will send you a **FREE COPY** of CHRISTIAN PARENTS by Hans Zegerius (an $8.95 value)

BIRTHDAYS

Celebrating 80th Birthday

On November 19, the Lord willing, the Rev. GERRIT J. VANDER ZIEL, of 19 Old Mill Dr., #4, Holland, Michigan, will celebrate his 80th birthday.
An active and well-known minister of the Holland to Canada immigrant years, he continues in the Lord's work as an assistant to the pastor in his home church in Holland, Michigan.
His 5 children, 14 grandchildren and 3 great-grandchildren give thanks to the Lord on this day of celebration.

MARRIAGES

SCHOLMAN-ELGERSMA: With thankfulness to God for his faithfulness in guiding us together, we, JANET SCHOLMAN and ANDREW ELGERSMA are pleased to announce our forthcoming marriage. The ceremony will take place on Saturday, December 10, 1983, at 2 p.m., in Covenant Chr. Ref. Church, Parnell Rd., St. Catharines, Ont. Rev. J. Kuntz officiating.
We invite you to come and share with us and our children Steven, Marcia and Sandra in celebrating this occasion.
Reception following in church parlor.
Our future address: R.R.#2, Cambridge, ON N1R 5S3

WIERENGA-HEEMSKERK: With thankful hearts, we the parents, Eugene and Donna Wierenga of Spring Lake, Mich., and William and Truus Heemskerk of Wainfleet, Ont., are pleased to announce the forthcoming marriage of our children, LORI-ANN and ANDY ADRIAN. The wedding ceremony will take place, the Lord willing, on November 26, 1983, at 3:00 p.m., in the Chr. Ref. Church of Spring Lake, Mich. An open house will be held for the couple on December 9, 1983, from 7:30 - 9:30 p.m., in the Grace Chr. Ref. Church of Welland, Forkes Rd., and Regional Rd. #23.
"The works of his hands are faithful and just; all his precepts are trustworthy" (Psalm 111:7).
Future address: R.R.#2, Wainfleet, ON L0S 1V0

ANNIVERSARIES

Soli Deo Gloria!
Nieuw Amsterdam Simcoe
Drenthe Ontario
1938 November 25 1983
Wedding text: "Blessed are the people whose God is the Lord" (Psalm 144:15b).
With joy and thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our dear parents and grandparents,

DIRK and HENDRIKA WESSELING
(nee Moes)

We thank God for the many blessings of the past 45 years, and pray that he will continue to keep you both, in health and happiness.
Love:
Christine & Martin Herrewynen — Burlington, Ont.
Jane & Paul Herrewynen — Jarvis, Ont.
Ralph & Theresa Wesseling — Stratford, Ont.
Connie & Chris Snoek — Deep River, Ont.
Alice & Bob Van Wingerden — Mississauga, Ont.
Henry & Janet Wesseling — Delhi, Ont.
Diane & Harv. Geerlinks — Mississauga, Ont.
Congratulations Oma and Opa from 21 grandchildren.
Open house will be held on Friday, November 25, 1983, from 7-9 p.m. in the Immanuel Chr. Ref. Church, Oak St., Simcoe, Ont.
Best wishes only.
Home address: 2 Beckett Blvd., Simcoe, ON N3Y 4C6

ANNIVERSARIES

Sidney and Evelyn Bouma (nee Groot) will celebrate, the Lord willing, their 50th Wedding Anniversary on December 14, 1983. Richmond, BC.

Ferwerd (Fr.) Richmond, BC
The Netherlands Canada
1933 December 14 1983
"The fear of the Lord is the beginning of wisdom" (Proverbs 9:10).
With joy, and gratitude to our heavenly Father, we announce the 50th Wedding Anniversary of our dear parents and grandparents,
SIDNEY and EVELYN BOUMA
(nee Groot)
It is our prayer that they may together continue to experience the blessings of God's nearness and love.
Congratulations, Mom and Dad!
Fred & Romy VanderBos; Evelyn, Bill — Richmond, BC
Ben & Anne Reitsma; Ramona, Hendrik, Michael, Shane — Victoria, BC
Bob & Martha Bouma; Sid & Jeanie, Ken, Rob — Vernon, BC
John & Jane Bouma; Marjorie, Beverly — Richmond, BC
Gerben & Hennie Beeksma; Paul, Brian, Steven, Philip — Richmond, BC
Open house: Saturday, December 17, 1983, from 7:30 - 10:00 p.m., in the annex of the Richmond Chr. Ref. Church.
Best wishes only, please.
Home address: #215 - 10631 No. 3 Rd., Richmond, BC V7A 4L8

"Place me like a seal over your heart."

Marten and Klaasje Verburg (nee Tibben) will celebrate, the Lord willing, their 50th Wedding Anniversary on December 1, 1983. Iroquois, Ont.

"For love is as strong as death."

Marinus and Sena Konynenbelt (nee Wichers) will celebrate, the Lord willing, their 50th Wedding Anniversary on November 23, 1983. Nobleford, Alta.

Nobleford Nobleford
1933 November 23 1983
With praise and thankfulness to God, we are happy to celebrate the 50th Wedding Anniversary of our dear parents and grandparents,
MARINUS and SENA
KONYNENBELT
(nee Wichers)
May the Lord continue to bless you and keep you both in his care.
With love and congratulations from your children and grandchildren:
Bert & Shirley Konynenbelt; Twila, Susan, Duane — Lethbridge
Herman & Marie Konynenbelt; Stan, Rob, Judy, Peter — Nobleford
Bill & Fanny Venhuis;
Rod & Karolyn — Nobleford
Larry & Graciella Venhuis — Lethbridge
Lorne & Marlene Demory;
Adam (great-grandchild) — Lethbridge
Marv & Elaine Konynenbelt; Kari, Stuart, Rachel — Nobleford
Open house: November 25, 1983, Nobleford Chr. Ref. Church, from 7-9 p.m.
Home address: Box #158, Nobleford, AB T0L 1S0

Brandon, MB Shilo, MB
1958 1983
"They that trust in the Lord are as Mount Zion, which cannot be moved but endures forever" (Psalm 125:1).
With thanks to God for his faithfulness in joy and in sorrow, we announce the Silver Wedding Anniversary of our parents,

JEREMIAS WILHELMUS and
DINA WESSELIUS
(te Hennepe)

who were married December 5, 1958.
Lovingly remembering:
Alynne — 1960-71
Henry — 1962-62
Congratulations with love from:
Janet — T.K.C. Edmonton
Cornell — T.K.C. Edmonton
Eric — at home
Darren — at home
William — at home
Charles — at home
Love and best wishes also from:
Wendy Bekkema & Christian — Brandon
Home address: Box #653, Shilo, MB R0K 2A0

ANNIVERSARIES

1953 November 10 1983
With thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

OKKE and NITA BOUMA
(nee Optendrees)

"May the Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord turn his face toward you and give you peace."
With love:
Bert & Anne Langendyk; Gregory, Jeremy — London, Ont.
Roger & Yvonne Bouma; Michael — Oshawa, Ont.
Ron & Theresa Buschman — Roxboro, Quebec
Caroline — at home
Home address: 34 Hazel Dr., Dollard des Ormeaux, Quebec H9B 1C5

Dedemsvaart Iroquois
1933 December 1 1983
God has richly blessed our family.
With much joy we are pleased to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

MARTEN and KLAASJE VERBURG
(nee Tibben)

We pray that God will bless you in the years to come.
With love from your children:
Joyce & Bert Bosman — Saskatoon, Sask.
Anne & Jerry Doppenberg — Yarrow, BC
Lena & Joe Vandenakerboom — Rocky Mountain House, Alta.
Nick & Jackie Verburg — Athens, Ont.
Herma & Len Verbruggen — St. Catharines, Ont.
Henk & Minnie Verburg — Belleville, Ont.
Jennie DeVries — Brockville, Ont.
Wilma & Ben Bronsema — Metcalfe, Ont.
Marten & Susan Verburg — Iroquois, Ont.
Grandchildren: Yvonne & Mike Braacx, Albert & Lorelei Bosman, John & Dianne Doppenberg, Joyce & Murry Hedlin, John & Debbie Verburg, Gary Vandenakerboom, Ron Bosman, Larry Verbruggen, Margaret Verburg, Rick Vandenakerboom, Karen Verbruggen, Marten Doppenberg, Gerard Doppenberg, Carolyn Verburg, Debbie Verbruggen, Kim Bronsema, Rene Bosman, Alisa DeVries, Jody Vandenakerboom, Jacqueline Verburg, Mark Verbruggen, Pam DeVries, Peter Bronsema, Jason Verburg, Jamie Bronsema, Nicolette Verbruggen, Sandy Verburg, Billy Bronsema, Jimmy Verburg, Karla Verburg, Anita Verburg, Marcia Verburg, David Verburg.
Great grandchildren: Jesse Bosman, Rebecca Verburg, Bryan Doppenburg, Sean Braacx.
Home address: 283 Church Ave., P.O. Box #543, Iroquois, ON K0E 1K0

Classifieds

ANNIVERSARIES

1948 November 29 1983
With joy and thankfulness to our God, we, the children of

THERESA and JOHN BOERSMA
(nee Wester)

are happy to announce the 35th Wedding Anniversary of our parents.
Art & Liz Boersma (nee Denhan); Kathy
Garry & Joanne Bomhof (nee Boersma); Jeremy, Teresa
Jack & Bernita Boersma (nee Bronsema); Heather
Home address: 8227 17th Ave., Burnaby, BC

Borger Fenwick
1948 November 25 1983
Wedding text: Psalm 32:8.
With praise and thanksgiving to God for his love and care, we,

KOERT and BERTHA SIKKENS
(nee Kamps)

would like to share with you our joy in the celebration of our 35th Wedding Anniversary.
Our prayer is that the Lord will continue to bless us and give us many more years together and with our children and grandchildren.
John & Ingrid Sikkens; Jonathan — Wellandport
Dianne & Paul Terris; Jennifer, Christine — Hamilton
Ann & John Kuchyt; Shannon, Christopher — Wellandport
Luke Sikkens — Fenwick
Alice & Brian Heaslip; Ryan, Benjie, Jacky — Wellandport
Joanne & Louie Dam — Fenwick
Janet Sikkens & Ian (boyfriend) — Vancouver
Margaret Sikkens & Bill (boyfriend) — Calgary
Betty & Kevin Twomey — Fenwick
Irene Sikkens & Vince — Fenwick
Debby Sikkens & Henk — Fenwick
Sonya Sikkens & Bart — Fenwick
Open house on Friday, November 25, 1983, from 11 a.m. - 2 p.m. at our home.
Home address: 1177 Sunset Dr., Fenwick, ON L0S 1C0

1943 November 25 1983
With joy and thanksgiving to the Lord, we are pleased to announce the 40th Wedding Anniversary of our parents,

GERRIT and MAATJE
VAN 'T FOORT
(nee Jansen)

"Happy the person whose help is the Lord his God" (Psalm 146:5).
We pray that the Lord will continue to bless them in the years to come.
With love and congratulations:
Wilma & Martin Mudde; Marsha, Terence, Brenda, Jamie — Ottawa, Ont.
Betty & Al Seminowicz; Christopher, David, Emily — Mount Forest, Ont.
Tena Van't foort; Tama — Toronto, Ont.
Linda & Dan Hubert; Melanie, Lisa — Smiths Falls, Ont.
Tim & Joane Van't foort; Jodi, Nicole — Chesterville, Ont.
Marg & Ginus Joldersma; Erin, Kevin — Brinston, Ont.
Harry & Iena Van't foort — Chesterville, Ont.
Openhouse will be held, D.V., on Saturday, November 26, 1983, 2-4 p.m., at the Drop-In Centre, Chesterville, Ont.
Home address: R.R.#1, Chesterville, Ont.

OBITUARIES

Op 1 nov. 1983 nam de Here tot zich ons geliefd mede lid

JOHANNES VANDERLAAN

op de leeftijd van 73 jaar.
Wij betuigen ons hartelijk mede leven met zijn vrouw Hanna VanderLaan-Huiskens.
"Mijn God zal in al mijn behoeften voorzien naar zijn rijkdom in Christus Jezus. (Phil. 4:19).
"The Golden Age Club, Second Chr. Ref. Church, Edmonton, Alta.

OBITUARIES

"How lovely is thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for you to the living God. Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young at thy altars, O Lord of hosts, my King and my God. Blessed are those who dwell in thy house, ever singing thy praise" (Psalm 84:1-4).
On November 5, 1983, our heavenly Father took unto himself his child,

NEELTJE MAAIKE GROOT
(nee DenHartigh)

at the age of 77.
Dearly beloved wife of Nanne Groot.
Mother of:
Jack & Margaret Groot — Aylmer, Ont.
Klaas & Sita Groot — Broek op Langedijk, Holland
Peter & Christina Groot — Rexdale, Ont.
Paul & Ans Groot — Rexdale, Ont.
Margaret & Peter Lamme — Clarkson, Ont.
Andrea & Pieter Miedema — Brampton, Ont.
Tina & Ron Vance — Rexdale, Ont.
Grandmother to 27 grandchildren and 5 great-grandchildren.
Funeral service was held in the Rehoboth Chr. Ref. Church of Toronto. Rev. P. Van Egmond officiated.
Home address: 4150 Westminster Place, Apt. #123, Mississauga, ON L4W 3Z7; phone: 273-3951.

On October 2, 1983, the evening before her 79th birthday, our Lord suddenly took home our dear mother and grandmother,

NENNETJE VANDEN BORN

predeceased by her husband Johannes in 1980 and a son George in 1976.
She is survived by her children:
Bill & Bertha Groot — Edmonton
Bill & Dixie Vanden Born — Edmonton
John & Audrey VandenBorn — Edmonton
John & Sophie Vanden Born — Busby
Jack & Avlyn Vanden Born — Calgary
Wilco & Audrey Vanden Born — Edmonton
and 23 grandchildren.
R.R.#6, Site #4, Edmonton, Alta.

On Wednesday, November 2, 1983, the Lord took unto himself into eternal glory, our dear brother and brother-in-law,

TRYNCO LINKER

dearly beloved husband of Jantje Linker (nee Vander Veen).
"I am the resurrection and the life, he who believes in me will live, even though he dies, and whoever lives and believes in me will never die."
L. & G. Van Ry (Linker) Ont.
G. Kobes (Linker)
B. & W. Linker (Vander Velde) — Strathroy, Ont.
J. & H. Linker (Kobes)
H. & J. Rodenboog (Linker)
Wed. D. Linker (Homan)
G. & T. Linker (Linker) — The Netherlands

1897 1983
The Lord took unto himself,

HARMEN VANDERMEULEN

Sunday, November 6, 1983.
Beloved husband of the late Frances VanderMeulen.
Dear father of:
Janite & Ed Huizinga — Brampton
Sid & Gerda — Dundas
Nann Kroll — Strathroy
Elle & Teunie — Dundas
Mac & Catherine — Troy
Ralph & Shirley — Georgetown
George & Greta — Troy
Harmen & Gerda — Sarnia
47 grandchildren and 47 great-grandchildren.
Troy, Ont.

OBITUARIES

On Wednesday, November 2, 1983, the Lord in his wisdom, suddenly took to himself, to be with Him in glory, our beloved husband, father, grandfather, and great-grandfather,

TRYNCO LINKER

at the age of 79 years.
Beloved husband of Jantje Linker (van der Veen).
Dear father of:
Dien & Dirk Van Kampen — London,
Harry & Marie Linker — Strathroy, Ont.
Klaas & Patsy Linker — Strathroy, Ont.
Jean & Dick de Ruiter — Simcoe, Ont.
John & Helen Linker — Strathroy, Ont.
Ann & Jack Feddema — Strathroy, Ont.
Jo-Anne & Tom Abma — Niagara-on-the-Lake, Ont.
Bart & Tina Linker — Strathroy, Ont.
Henry & Anne Linker — Strathroy, Ont.
Also survived by 36 grandchildren and 2 great-grandchildren.
Romans 8:38,39.
The funeral service was held at the Westmount Chr. Ref. Church, Strathroy, Ont. Pastor A. Vanden Ende officiated.
Home address: Apt. #36, 400 Dominion St., Strathroy, ON N7G 3G8

EMPLOY. WANTED

Class A driver is seeking full-time employment in Southern Ont.; willing to haul anywhere; 20 years safe driving record; will consider brokerage. Phone Henry at(416) 935-5831 evenings.

Christian woman looking for **live-in nanny** work, light housekeeping, love to care for infant and/or 2 small children under 3 years of age. In Windsor, Chatham, Tilbury, Blenheim areas. Have good references. Phone days: (519) 238-8998 or evenings (519) 238-8453.

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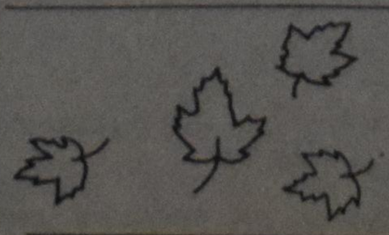
Fully-equipped, **mini motorhome;** reasonable rates; book early, don't be disappointed. Call: (416) 774-8464 after 5 p.m. or write: Posthumus Motorhome Rentals, 158 Dover Rd., Dunnville, ON N1A 1Z8

Home for rent: large, custom built 3 bedroom house with family room, garage and full basement in Canboro area; 10 minutes from christian schools and churches of Dunnville, Smithville and Wellandport; available January 1, 1984. Call: (416) 774-3721.

Florida: 2 bedroom furnished mobile home in West Palm for the months of December, January, March, April; $450.00 U.S.; close to all conveniences and Chr. Ref. Church in Lake Worth. Call days: 1-416-226-9800, after 5 p.m. 1-416-884-8869.

Toronto: Beautiful, fully furnished 1 bedroom apartment, Jane and 401 area in Toronto. Raised floor and carpeted throughout; available November 1, 1983; business couple only; no pets around; non-smokers please. Phone: (416) 244-6981.

Florida; 1 bedroom condominium; near Napels, on Gulf; pool and tennis; beautiful beach; available December 14, 1983 - February 5, 1984; monthly and weekly rates. Phone: (519) 842-7675.



HELP WANTED

Assistant growers wanted for large wholesale greenhouse range, located in Toronto area; experience preferable but not necessary in potted plants; salary commensurate with prior experience. Send resume to: Box #4779, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Single man for dairy farm needed in Eastern Ontario; experience in milking and with machinery required; references desirable. Write to: Box #4774, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

Calvin College
is seeking applications and nominations for the position of

Director of Alumni Relations

Send inquiries to: Dr. Peter Vande Guchte, Vice President, Calvin College, Grand Rapids, MI 49506. An equal opportunity employer.

The Smithville District Christian Highschool will be in need of a **full-time secretary,** beginning January 1984. Please send letters of application to Mr. M.B. Stroobosscher, Smithville Dist. Chr. Highschool, Box 310, Smithville, ON L0R 2A0.

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Send resume to:
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Phone: (416) 945-9631

The Education Department

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The Christian Reformed Church
invites applications for the position of

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Qualifications: Aptitude, training, or experience in the areas of responsibility. Demonstrated administrative ability. Commitment to the Reformed faith and to the ministry of church education.

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See Children's Page for more information.

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Events/Classifieds

Calendar

Nov. 19 Ambassadors in concert in the First Chr. Ref. Church, **Hamilton,** at 8:00 p.m.

Nov. 19 Arts and Crafts Festival at the Toronto District Chr. High School, **Woodbridge,** Ont. from 10 a.m. to 4 p.m.

Nov. 19 Gifts are for Living sponsored by the women of the **Stoney Creek** Alliance Church; 9:00 a.m. to 9:00 p.m.; doors open at 8:00 a.m. for registration.

Nov. 26 Quinte Classis will hold an Elder's Conference in Grace Chr. Ref. Church, **Cobourg,** Ont. The topic "The Worship Service, are we on the right Track" will be introduced by Rev. Henry Lunshof.

Nov. 30 Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, **Acton,** at 8 p.m.

Dec. 2 King's College Christmas program to be held in St. John's Anglican Church (11111 - 57 Ave.), Edmonton.

Dec. 7 Christian Farmers Federation of Ontario Annual Convention & Banquet, University of Guelph, Peter Clark Hall. Theme: "Agriculture, Technology, and Stewardship." Time: 10:00 a.m., Banquet: 6:00 p.m. For pre-registration call C.F.F.O., Harriston, at (519) 338-2921, evenings, (519) 338-3214.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Nov.25	Tues.Nov.22	Thurs.Nov.17-8:30a.m.	Wed.Nov.16-8:30a.m.
Fri.Dec.2	Tues.Nov.29	Thurs.Dec.1-8:30a.m.	Wed.Nov.30-8:30a.m.
Fri.Dec.9	Tues.Dec.6	Thurs.Dec.8-8:30a.m.	Wed.Dec.7-8:30a.m.

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LET'S PLAY CHESS

Editor: Pete Layer

BY CORRESPONDENCE
1984

Six readers of *Calvinist Contact* indicated their desire to play chess by correspondence for the 1984 series. Five for the "Senior" Tournament and one for the "Junior" Tournament. Since it is impossible to hold the "junior Tournament" this year, the games will be played as follows: Three Senior players (the power-houses) will play in the A group and the remaining players in the B group. The senior players in the B group when playing the junior will be asked to offer a handicap of their choice (a KB Pawn or pieces) depending how energetic they feel. A final game will be played between the winners in each group. The junior will receive the junior prize on completion of his games.

The contestants are: K. Amsinga, Strathroy, Ont.; R.G. Boer and W.L. Boer, Simcoe, Ont.; J. Eisen, Renfrew, Ont; P.W. Lamain, Trenton, Ont.; and G. Otten, Beamsville, Ont.

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game score sheet, it cannot be changed.
2. You must send a move within 2 days of receiving your opponent's move. If you cannot because of holidays or illness, etc., send a note instead. Any complaints regarding the breaking of this rule must be accompanied by the postmark date and actual received date of our consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness, the game will be defaulted.
3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.
4. You may consult any book, but no other person.
5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.
6. Tie-breaking will be decided on the least number of moves played in all games.
7. Games not finished by June 30, 1984 will be judged.
8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1984 Correspondence Games!

THE KING'S COLLEGE

A Christian Liberal Arts College

1984-85 Faculty Vacancies

Vacancies have been declared in Philosophy and in Psychology at the Assistant or Associate Professor level.

Vacancies have also been declared, contingent upon adequate government funding, in Sociology, Physics (preferably including Mathematics), Political Science, and Theology or History. All are at the Assistant or Associate Professor level.

All full-time, regular faculty members must have the Ph.D. or equivalent terminal academic degree. The King's College is a Christian liberal arts college; its educational philosophy, to which successful candidates must give assent, is rooted in the historic Christian faith as represented by the creeds of the Protestant Reformation.

The King's College is an equal opportunity employer, but in accordance with Canada Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

Deadline for applications is **January 6, 1984.** Send applications, curriculum vitae, and references to:

Dr. S. Keith Ward, Academic Dean
The King's College
10766 - 97 Street, Edmonton, Alberta T5H 2M1
(403) 428-9727

Red Deer Christian School

requires a

GRADE 1 TEACHER

beginning January 1, 1984.

Please send resume to:

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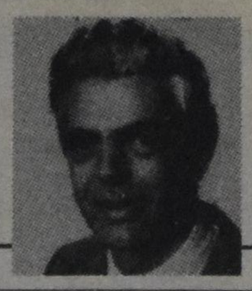

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wie ziet dat niet graag? Het is voor de mannen niet moeilijk om daarvoor te zorgen. Geef uw vrouw, dochter, verloofde of moeder met de feestdagen toch zo'n prachtig Hollands Smyrna tafelkleed of loper. U belt even en Vis komt zelf met z'n prachtige collectie bij u thuis.

Wist u dat Vis nu ook vitrage-val verkoopt? Mannen, wilt u dus vrolijke gezichten zien en stralende ogen? U kunt er voor zorgen. Alleen even Vis bellen. Oke?

R. Vis
R.R.#1, Wellandport, ON L0R 2J0
Tel.: 416-899-1548.

P.S. Niet te lang wachten alstublieft. Vis kan helaas niet overal tegelijk zijn.

TEACHERS

STRATHROY: John Calvin Christian School may have a possible opening for the **grade 3** teaching position starting January 2, 1984. Please send letters of application, resume and references to: Mr. Henry D. Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934 (school), (519) 289-5562 (home).

ACCOMMODATIONS

Toronto: Girl wanted to share 3 bedroom, tastefully furnished home in Toronto; just steps from the sub-way, Broadview and Danforth; $200 per month plus hydro and phone. Call Anna between 9 and 4:30 at 429-3414 (work).

Toronto: Christian girl needs a place to live in Toronto by January 1, 1984. Shared accommodation with one or more girls, or 1 bedroom, or boarding with family. Anyone who can help or who knows someone who can, please call Emily at: (416) 679-6866 (weekends) or (416) 466-7172 (week nights).

The Women's Guild of the Cobourg Christian School Society continues its **Hosting Services.** Come, and enjoy our excellent cross-country ski trails in our beautiful Northumberland forest. Bed & Breakfast: Couple $20; Single $12.50; Child up to age 14, $5 - per night. Contact Margaret Hyma, 232 Water St., Cobourg, ON K9A 1R4; tel: (416) 372-7661.

Ebenezer Villa, 337 Stone Church Rd., E., Hamilton, ON L9B 1B1. For rental information and appointment to view our new 30 unit senior citizens home, please call: (416) 383-0097. A few units are still available for immediate occupancy.

Toronto: Female in mid-twenties looking for the same to share accommodations within Toronto; am working in the Bayview and Eglington area and would like a place within reasonable driving distance to work. For more information please call Joanne at (416) 459-4604.

Obedience

The Lord had ordered king Saul to destroy the enemeis of His people. I'm sure that we understand the reason, for there is a link between I Sam. 15 with Ex. 17:8 and especially with John's vision in Rev. 12.

The Scriptures tell us that Saul only partially carried out the Lord's command. He spared the life of king Agag and saved the best of the flock. Of course, he had come with an excuse for the latter: the flocks were to be offered as sacrifices. Yet Samuel ended the escape manoeuvre by stating that to obey is better than to sacrifice.

As true-blooded Calvinists we nod our heads approvingly. Obedience to the Lord, that's it. We have called it man's greatest goal. It's what the Lord is asking of us.

Yet there is a little bit of Saul in many of us. He and his people merely increased their individual wealth and then continued by saying that the increase was to be used to serve the Lord. Saul called it a sacrifice, we often call it the result of the Calvinistic work ethic. Yet it's the same thing, for in both, the obedience we owe the Lord comes in second place.

To obey is better than sacrifice. We must look deeper into these words spoken by Samuel. A sacrifice is still the giving to God of something that one cannot really spare. Agag and his animals did not belong to this category. What did belong to it was Saul himself. To obey, said Samuel, was far more important than to sacrifice yourself. Simply stated, what Samuel had in mind was that disobedience to God is a first step on the road of spiritual self-destruction. Look in Saul's life to see what his disobedience led to.

That drives the question home to us. How obedient are we, really?

Columnists

Do you always know what you are singing in church?

Syrt Wolters

Pensive Dutchie

We all know in the Christian Reformed Church that we are going to get a new Psalter Hymnal. A new thing of that nature is bound to get much criticism. By nature we don't like change. Once we are used to a certain pattern, we like to keep it that way. Even when the new things are better, according to the specialists, we often prefer the "not-so-good" of the past.

It has been said of Thorbecke, the great Dutch Liberal politician of the last century, when the Dutch Constitution was to be changed (De Grondwet), that he preferred a clumsy Constitution to which the people were used to to a better one which the people could not understand. So, it's only natural that several people have expressed their objections toward a new Psalter Hymnal, even if only to the price tag.

At my age I perhaps should have also my objections against a new hymnal. After all, the one we have isn't that awfully old; not even thirty years. I still can vividly remember the red hymnals. In fact we still have a few copies at home. So why have another?

And yet I am looking forward to the new hymnal. I have followed the various articles as appeared in The Banner, all written by musical specialists or by literary experts. I felt quite comfortable to know that the revision of our hymnal is in good hands. That's why I had no urge to write to the special committee to let them know my wishes.

However, I was kind of surprised when I could talk to Dr. Emily Brink at the AACS conference on Whidby Island on Labour Day weekend. Liturgy and Church Music was the theme of the conference so it was not at all unexpected that a specialist such as Dr. Brink was invited to speak to us.

I was surprised when I asked (in a private conversation) whether Hymn 416, the second stanza, had been changed in the new hymnal. She said that she had no recollection of any change in that hymn. She asked me: "What is your objection?" I showed her the last lines of the second verse, which reads: "And free us from all ills; in this world and the next."

Have you ever paused when you sang these lines? Of course, the poet or translater who made it up had to find a sentence of which the last word had to rhyme with the last word of the previous sentence: "perplexed." Come to think of it, isn't that last sentence nonsense? And is it even Biblical to pray being freed from "all ills"? Do we have to pray for being freed from "all ills" even in heaven? Come on now!

Dr. Brink had never given it any thought. But then she said: "How would you have it?" My first reaction was: I am not a poet; I can see that this is not right, but do I have to come with the solution too?

After all, I can judge the taste of an egg very well, but I can't lay one! But I gave it a try and I came up with this: "And sanctify our wills, whenever we are vexed." Well, how is that? Dr. Brink promised to bring my proposal to the committee.

Another hymn, 450: "O Master, let me walk with Thee." Just get your hymn book and read it. Who is the Master? That could be anyone. Even Marx or the Ayatola! That hymn smacks after humanism. That should go out for sure.

Another one, and a very loved one: "Faith of my fathers." Whose fathers? Do we believe in the faith of our fathers? Or do we believe in Jesus Christ? That one should disappear too, "als je 't mij vraagt."

There are more which should not re-appear but for now one more should be altered. That is the beloved one: "When peace like a river." I have no objection to the song, only to the refrain: "It is well with my soul." If that would be altered to "Praise the Lord, Praise the Lord," I think, it would become much richer. Whenever we sing it in church, I sing my own refrain, not very loud, but I do.

One final remark about the numbering of the songs. As long as I've been in Canada in the Christian Reformed Church I have never had peace with the numbering of our Hymn book. Why? Because there is no distinction between "inspired-by-the-Spirit" songs and non-Bible songs. I am not saying that all the other songs are unbiblical, but non-Bible. Several are Bible songs. What I am after is that the hymn book should make a clear distinction between songs based on the literal words of the Bible and songs composed by Christian poets.

I am not going to write to the committee. I have discussed these thngs with Dr. Emily Brink, who is the co-ordinator for the new hymnal, so that should be sufficient. Now, what do you think: does it make sense?

small talk ...

Alice Los

Knowing and believing is a daily commitment

I have gone to Ladies Society practically all my adult life.

I started at the tender, much younger than average, age of 20 when (too) much of what I did or did not do was determined by my husband's vocation. And I have hardly missed a meeting since.

But I had to prove myself first. After all, no self-respecting group of mature women could be expected to trust the (admittedly strongly expressed) opinions of someone so recently transferred from Young People's. And so I was gently chided once for maintaining that, in principle, to know and believe Jesus Christ and Him crucified was the only thing needful for salvation.

We were gathered in a small, austere room behind a small church in rural Holland. There was an unwilling coal stove in one corner and the stale legacy of a few generations of pipe and cigar smoking elders had forever penetrated the mostly wooden structure.

I never budged an inch, neither did those who were convinced that it could not be quite that simple. Nevertheless the encounter stands out as one of the more meaningful, if not fruitful, discussions in my experience with the women's societies.

Do I have anything to show for more than 30 years worth of bi-weekly meetings on either side of the ocean? I'm not so sure. I still don't know what I'm allowed to do on Sundays even if it was a perennial subject for debate. Neither do I know any Bible book exhaustively.

But may I accuse the system? I can only expect to reap what I sow. Society life in general came under attack long ago in my denomination and often enough I've been able to defend it only half-heartedly.

It has been diagnosed as outdated, too formal, too traditional, too dull and unproductive. Many cures have been recommended, many renovative pills have been swallowed but the essential boost of a strong desire to live may have been lacking.

If so, no caring nor sharing (often thought of as miracle drugs for any religious ailment) no workshops, no seminars will have any long lasting beneficial effect.

Incidentally, sharing and caring have always been high on the agenda of most women's groups and a stubborn desire to live must have been a strong undercurrent in their movement. How else to explain their sturdy good health as witnessed on October 19 last in Kitchener, Ontario?

Of course, ultimately it's the Creator Who maintains all life, also its spiritual dimension. But a sensible diet and regular exercise are the responsibility of the believer. Therefore, as long as there's no sound alternative such as perhaps a mid-week adult doctrine class, I'll study my Bible with my sisters in the Lord every other Tuesday.

I still stand by what I said three decades back, for I had it on good biblical authority. But since then I have learned that knowing and believing Christ demands my total, daily commitment. And I need all the God-given help I can get.

Alice Los lives in Kemptville, Ont.

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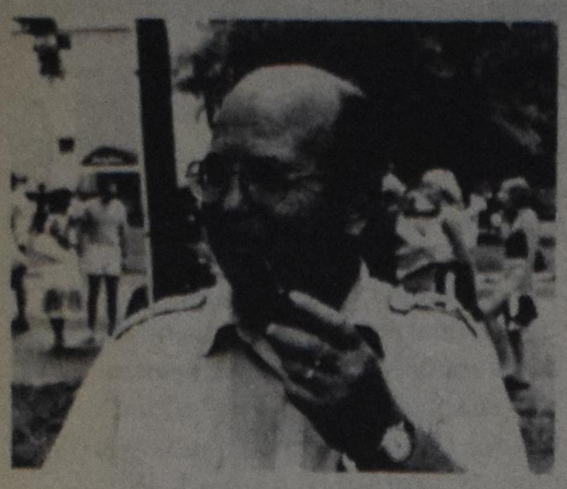

Herman de Jong

You gotta come along, Opa!

De aap komt uit de mouw. Sinds konijnen niet aan geboortebeperking doen, heeft Carl een goede daad verricht. Opa's en Oma's beddeplank is heerlijk vertimmerd tot een nieuw konijnenhok. Vol vertrouwen en met een gerust hart kan dit beest de toekomst tegemoet zien en het heeft haar geen cent gekost. Maar Opa Halsema zal maar weer eens moeten dokken. Er moet een nieuwe plaat triplex komen. Carl zegt, tussen twee happen havermoutse pap, dat vezelboard stukken goedkoper is.

Hoe kun je nu boos worden op zo'n joch? Maar hij moet het wel even aan de beurze voelen, en daar heb je meteen weer die spannende eigenaardigheid van een goed-gebalanceerde jeugd-opvoeding: de jeugd kunnen begrijpen wanneer ze eens overboord gaan maar ze dan toch wel heus de konsekwenties laten voelen. Carl mag zijn schuld betonen, meer grootmoedig dan ootmoedig schuift hij een dollar naar me toe.

Het is een prachtige septemberdag. "O, die zon is hier zo heerlijk", zegt Oma vrolijk, en dan mismoedig, "'t zal in Nederland wel regenen. Zo kon het gebeuren dat opa Halsema, na een korte schermutseling over het wel of niet dragen van een korte broek, vrolijk zijn geliefd Canadees petje opzet om welgemoed, heerlijk uitgerust (we ontwaakten om half tien) een morgenwandeling-met-een doel te maken: Beaver Lumber. Die naam is nu al zo vaak genoemd, dat ze me best eens konden betalen voor "free advertizing." Zou ik lekker die plaat mee kunnen betalen. Ik voel me nagekeken door vrouw en dochter. De een zal misprijzend kijken, de ander verliefd. Daarom maar een fluks danspasje gemaakt. Het publiek wil ook wat.

't Zal anders een leuk gezicht wezen, die twee dunne spierwitte staken. Op een bloedhete dag in Groningen liep ik, aldus gekleed, of ontkleed, eens door de Oude-Kijk-In 't Jatstraat. Een stelletje kwajongs roepen van de overkant: "He, opa, het Moeke piep'n der oafsned'n?" M'n handen jeukten. Maar dan realiseer ik me dat ik inderdaad een oud kereltje geworden ben.

Nu lopen er in Groningen van die welgevulde, struise dames te winkelen. Meestal met een al te volle boodschappentas. Laat me dat jong nou een oplawaaier krijgen van zo'n lekkere volle tas. Meteen hoor ik: "As dou die de ... nait holst, kinst nog' n opduuvel krieg'n." Dat is ferme taal. Ze had niet moeten zeggen," Loop maar mooi door, heur opa, dou kinst der ook ja niks aan doun."

Ha, daar is de CHristelijke School. Carl's school. Ik kijk op mijn klokje. Bijna half elf. Over de hele wereld worden dan de pauzes gehouden. Het schijnt een internationale overeenkomst te zijn. Ik vertraag mijn pas. Het is altijd een mooi gezicht om de jeugd naar buiten te zien komen. Ik ben precies op tijd. Ordelijk en ordentelijk komen de kinderen naar buiten. Nogal een verschil met het vorig jaar: toen kwamen ze uit de school tuimelen. Zeker een nieuw hoofd. Of: deze kinderen hebben eindelijk hun Hollandse-zeekant wildeheid verloren, en zich de rustiger Canadeze aard aangemeten.

Het is een mooie school. Ik ben er zo trots op dat mijn kinderen daaraan hebben mogen meewerken. Ze vinden het de natuurlijkste zaak van de wereld om die school te ondersteunen. Ik weet dat het ze smakken geld kost. Niet voor niets betalen wij meestal Marietje's trippies naar Nederland.

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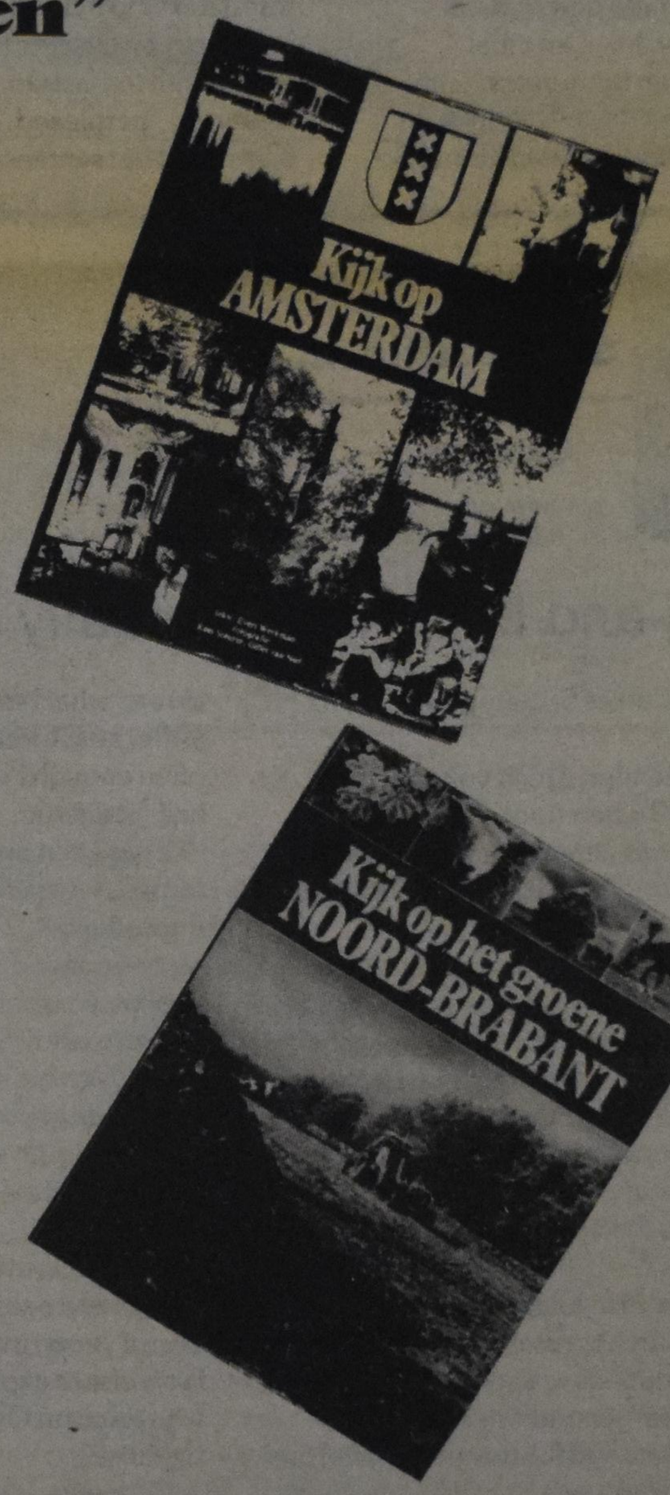

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(Radio Nederland Wereldomroep)

Carl en een paar vriendjes komen al op me afstuiven. "Opa", hijgt Carl, "you gotta come along, the teacher wants to talk to you." Dan fluistert hij in mijn oor: "Why did you have to come in short pants, they look terrible." De onderwijzer is al naar buiten gekomen. In keurig Nederlands: "Dag, meneer Halsema, blij U weer te zien!" Leuke vent, baardje, klein van postuur en levendige ogen achter kleine brilleglazen. Ik herinner me dat mijn grootmoeder zo'n brilletje droeg. Hij neemt me mee naar de onderwijzers kamer waar het andere personeel gezellig koffie zit te drinken. Ik zal voor de gezelligheid maar eens een sigaartje opsteken. "Ho, opa, in deze school wordt niet meer gerookt." Verschrikt steek ik de lekkere Willem I weer in mijn borstzak. Ik mis een van de oudere onderwijzers, die nog z'n opleiding in Holland genoot. Meneer Jelsma? Een paar onderwijzeresjes lachen wat meewarig. Meneer Jelsma kuiert op het schoolplein. Hij heeft aangeboden alle pleindienst van het andere personeel over te nemen, dan kan hij tenminste zijn sigaretje roken. Foei, foei, die meneer Jelsma toch. Carl had hem in de vijfde klas. Kwam thuis met grote verhalen. Nog nooit had hij een teacher gehad die zo spannend kon vertellen.

Carls teacher vertelt me nu "why I had to come along." "Carl wist secuur dat U vandaag de school zou passeren op weg naar Beaver Lumber. Dat had hij zijn vriendjes verteld, en toen kwam er een delegatie bij mij om te vragen of Carl's opa net als het vorig jaar weer zo'n spannend verhaal kon vertellen. Ik zelf zou het ook erg op prijs stellen. Doet U het?"

Verlegen zeg ik: "In mijn korte broek?" Een andere teacher, leuke meid met een wipneus, zegt, "Och opa, sij sijn wel heel wat verwend, hoor!" Die jonge teachers zijn er wat trots op dat ze de moertaal nog spreken. Ik weet dat Calvin College zelfs nog Nederlandse lessen geeft. Dat vind ik prima. Kunnen ze tenminste Kuyper, Praamsma, Bavink en Watering nog wat bijhouden. "Goed dan," zeg ik, "Ik zal het nog een keer weer doen." Die leuke teachers juichen als kleine kinderen.

Herman de Jong woont in Jordan Station, Ont.

Een geestzinnige oplichter

De rechtbank in Alkmaar heeft tegen een 40-jarige man uit Leeuwarden bij verstek anderhalf jaar cel geëist, wegens oplichting. De man had in de loop van 1982 een slordige 70 duizend gulden bij elkaar gepraat.

Een speciale voorkeur had hij voor het oplichten van kerkgenootschappen en geestelijke stromingen. Hij vertelde dan dat hij net uit de gevangenis kwam, en dat hij zijn leven wilde beteren. Maar eerst moest hij nog wat schulden aflossen bij de onderwereld, zei hij dan.

En de paters, de kapelaans en de dominees werden tot in het diepst van hun ziel geroerd, en trokken hun portemonnee.

Maar volgens de rechtbank-president in Alkmaar hoeven ze er niet op te rekenen dat ze hun geld ooit nog terugzien. Tenzij er een wonder gebeurt.

Nederland wil graag groter worden

Nederland is maar een klein landje. Vandaar dat we proberen onszelf groter te maken, of te doen lijken, waar dat maar kan.

De Zuiderzee is nu wel zo'n beetje ingepolderd, dat weet u. Ons oog valt daarom nu op de Noordzee. Volgens deskundigen is het technisch mogelijk om de Zuidhollandse kust uit te breiden, tussen Hoek van Holland en Scheveningen. Er kan daar nog wel een strook aan Nederland worden geplakt van 19 honderd hectare.

Dat zou een slordige drie miljard gulden gaan kosten. Maar u weet, als het gaat om inpolderingen en waterkeringen, dan kijkt Nederland niet op een dubbeltje.

Op dat stuk extra kust zou een luchthaven kunnen komen, en er zouden woningen kunnen worden gebouwd. En verder zou er plaats zijn voor recreatie en voor uitbreiding van de Scheveningse haven.

Het rapport waarin dat allemaal staat is nu bij minister Smit-Kroes van verkeer en waterstaat. De deskundigen willen nu namelijk eerst eens weten of de kustuitbreiding gewenst is.

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The light of the world I

You are the light of the world ...

Matthew 5:14

It's a tremendously high position to be the light of the world.

In Jesus' days there were big centres of culture which could bear that name. There were also philosophers of world-wide reputation. In the holy land Jewish rabbies were called "Lamps of Israel."

Jesus pointed to an unexpected group of people. He said to his disciples, who were simple fishermen: "**You** are the light of the world."

The reason for this is that Jesus Himself is the "Light of the world." He shares his light with all who believe in Him, even if they are not educated according to the standards of this world.

Jesus' disciples must be aware of this. **They** have the final answers for the problems in the world. These answers are always of a religious character. Obedience to the norms of God's Word results in harmony. Disobedience to these norms always creates chaos. Life is religion.

However, God's children must be *shining* lights.

Jesus uses the picture of an oil lamp which stood on a table or on a stand. If someone put a bushel over such a lamp, it died out, because of lack of oxygen.

The gospel of Mark says that the lamp should not be put under the bed, while Luke speaks of putting the lamp in a cellar or a closet or in a corner. This could be done in order not to hinder a sick person or children in their early sleep.

However, this causes great difficulties for the other members of the household.

It is Jesus' intention to remind his church of its responsibility. If the church does not spread light in the world, there can only be darkness.

A Christian should shine like a lamp post in the street. The purpose is to walk by its light.

On a dark night, a dark lamp post is an obstacle, even a stumbling block.

Rev. H. Van Andel.

Van Andel is a retired minister living in Burnaby, BC

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Teens

One girl's struggle

The Time of Her Life, by Meg Woodson, $9.95, hardcover, May, 1982. Carmen Holland, Grand Rapids, MI.

Peggie Woodson is the major character in the book *The Time of Her Life*, and her story is one that truly describes the feelings and emotions she experienced as she matured from a giggly, vivacious fourteen year old, to a skeptical, yet sensitive eighteen year old.

Peggie was an ordinary teenager in all respects except she suffered from a disease called cystic fibrosis. However, her story is not about suffering but it is about her emergence into adulthood, and it includes the adventures, the struggles, and the arguments, that are all a part of growing up. It is written with much zeal and sensitivity by Peggie's mother, who accurately describes the hopes, the dreams, the frustrations, and the closeness that a mother and a daughter share together. Meg Woodson, the author, writes with a candid and spontaneous style, which both parents and teenagers will find to be true to life, and easy to relate to.

The Time of Her Life is by no means a book of rules or guidelines to help smooth out the wrinkles of those difficult years in teenage life. Nevertheless, in providing a realistic view of the warmth and tensions between Peg and her mother, it reveals a poignant irony which we all experience while growing up, namely the irony between our quest for independence, and our desperate clinging to the past.